The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XXI. NO. 7.—WHOLE NUMBER 1047.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, APRIL 12, 1851 AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M
" St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 8 " " 4½ "
" Church of the Holy Communion 9 " " 6 "
And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.
" Emmanuel Church, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M:
" Church of the Holy Apostles, . . 9 "
Church of the Transfiguration, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 9 " 5 "

Calendar for April.

13. Sunday before Easter.
14. Monday before Easter.
15. Tuesday before Easter.
16. Wednesday before Easter.
17. Thursday before Easter.
18. Good Friday.
19. Easter Even.
20. Easter Day.
21. Monday in Easter Week.
22. Tuesday in Easter Week.
25. St. Mark's Day.
27. Fifth Sunday after Easter.

Poetry.

Palm Sunday.

BY THE REV. H. O'NEIL.

Hark to the long and loud acclaim!
Hark to the victor's glorious name!
Now Zion's King, at length confessed,
By Zion's sons is hailed and blessed—
On garments strewed before His road—
'Mid waving plumes, as Israel's God
He comes,—while thousands echo the glad cry
"Hosannah to our King—the Lord most High!"

Amazed the Roman soldier sees
The triumph of the Prince of Peace:
No mailed steed, no trophied car,
Nor banners rent, nor spoils of war,
No pensive train of captives led
To mourn o'er joys forever fled.
Jesus, what nobler honors far are Thine!
Meek yet majestic! lowly yet Divine!

The captives of disease and pain—
By Thy mild presence freed again—
To Zion's walls thine entrance greet,
And pour their praises at Thy feet.
But faint and feeble emblems these
Of spirits saved by Thy release
From vanquished hell, and sin, and death's abode,
To shine within the temple of their God!

Now on her yearly festival
The church doth to her sons recal
The triumphs past, and to her King
The tribute to her homage bring—
For ever mindful of the time
When the redeemed of every clime
Shall with victorious palms and one accord,
Their loud Hosannahs raise to Thee their Lord.

—*Ch. of Eng. Mag.*

For the Churchman.

Hymn for Good Friday.

Behold the Man! the Saviour see!
Behold He stands amongst His foes;
He wears the crown of thorns for thee
And tastes the bitter cup of woes.

Behold the Man! His tender love—
His patience, meekness, wondrous grace,
When He came down from realms above,
And liv'd on earth in lowly place.

Behold the Man! The Cross He bears—
He bears thy sins and freely dies;
And thus His Father's love declares,
To Whom man's sins for justice cries.

Behold the Man! the Man of grief
For thee He bows His sacred head;
He dies to bring thee sure relief,
A spotless victim in thy stead.

Behold the Man! thy sins bewail—
Behold His pains and hear his moans;
Yet while His raging foes prevail,
The Son of God for guilt atones.

Selected Matter.

The First Baccalaureate Address,

By the Right Rev. the President, at the Commencement of Burlington College.

FROM "FIRST FRUITS."

To-day, our newly-founded College takes the water-level. For four years, it has been, slowly, rising toward the surface. You can see it now, and feel it, and stand on it; and be certain, that it has foundations. If they be not laid upon the Rock of Ages; if Jesus Christ be not its chief corner-stone; if it be not a bulwark of the Church; if it be not a stronghold for the rights and the liberties of men; then, no matter what it may have cost; no matter whose blood may have been mingled with the mortar: may it perish, and the very place of it be lost!

I. *This is a religious College.* It owes its being to the clear and strong conviction that Education is a divine thing. It is from God. It is of God. It is for God. Whence can the authority to educate a human soul proceed, if not from God? How can the means, to educate a human soul be obtained, if not of God? What can be the motive to educate a human soul, if not for God? Is not the soul of man the in-breathing of the God-head? Can less than God discern it? Can less than God control it? Can less than God provide for it? As the water is forever struggling towards its source, must not the healthful tendency of the human soul be ever upward towards its God? Must not the play of all its pulses be in sympathy with Him. And, can it rest until it mingles with its source?

II. *This is a Christian College.* It has to deal with an immortal nature, fallen. It contemplates its redemption first. Then its renewal in the divine image. Then, its re-union with God. Its stand-point is the Cross. The channel of its influences is the Church. Its agent is the Holy Spirit. Its rule is God's most holy word. Its foundations, for the spiritual life, are the holy sacraments. Its atmosphere is holy prayer.

III. *This College aims to be a bulwark of the Church.* It knows no other way to Jesus Christ. It knows that there is no salvation but in Him. It proposes no controversy. It engages in no rivalry. It is a Church College. It teaches the faith of the Church. It submits to the ministry of the Church. It is ordered by the discipline of the Church. It rejoices in the worship of the Church. It asks no questions of the children that are brought to it. It simply takes them, and teaches them as it has itself been taught, the truth, as it is in Jesus; and, devoutly, seeks to fit them for the Church in heaven, by the divine nurture and holy admonition of the Church on earth.

IV. *This College is to be a stronghold for the rights and liberties of man.* It is a nursery for young Americans. It stands upon the Magna Charta of the Constitution. It annually commemorates, as its two secular festivals, the birthday of the National Independence, and birth-day of the Father of his country. In the true spirit of the one, and the beautiful example of the other, it finds, at once, the principles and pattern of the true freeman. The rights of man, which it maintains, are those which appertain to him, as the redeemed of God. The liberty which it indicates, is the liberty which dwells with duty.

For the attainment of the ends proposed, in the foundation of this College, its reliance, under God, is upon thorough scholarship, strict discipline, and daily devotion.

1. *In scholarship, its claims are broad and high.* It sweeps the circle of sound learning. It admits of no alternatives, and of no option. It sets a standard up and holds to it. It does not venture to array itself against the experience of generations and of centuries. It holds to thorough training, in the ancient languages, in the exact sciences, and in the several departments of physical research, and in the realm of intellectual investigation. At the same time it meets the case of men, as they now are, by opening the doors of all the living languages which commerce, or which literature commends, for practical acquirement; and brings all talents and attainments within the reach of daily use, by their continual adaptation to the practices of popular assemblies, and to the exigencies of common life. It requires, in all its elementary provisions, the strict exactness of the most efficient drill; and, in its higher ranges, gives the widest scope for all the fulness and for all the freedom, which the utmost reach of fancy can attempt. To combine the thoroughly scholastic, with the entirely practical, is, in a single word, its clear and constant aim.

2. *It shrinks not from the full avowal of the ancient discipline.* It has no favor for the modern theories of self-government in children. It has as little for the hazardous experiment of admitting infancy and experience, to what is called, "a knowledge of the world." It accounts on seclusion and serenity as the appropriate atmosphere for childhood and for youth. It holds to the primitive practice in the moral training of the young. With these convictions, it isolates its pupils from the world. It closes to them the avenues of temptation, and the opportunities for extravagance. And it relies on years and study, and a wholesome atmosphere, and holy influences, and virtuous examples to establish in them, the habit of sobriety and self-control; and, with the principles of grace, to arm and to accomplish them, as soldiers of the Cross, to endure the hardness of the warfare of the world.

3. *And, chiefly, it relies for the attainment of its ends, upon continual prayer and the blessing pledged to worship.* All human means are ineffectual. The seed, however freely sown; the soil, however tilled and cultivated, yield nothing, if the sun withhold his shining and the rain refuse to fall. The grace of God assured to prayer, and promised in the sacraments, alone can reach the heart; and soften it in penitence or lift it up in piety. In vain Paul plants. In vain, Apollos waters. It is God alone, that can bestow the increase.

It will be seen at once, that, to carry out the plans and to attain the ends proposed, there must be human elements and influences proportioned to the enterprise. The College needs pecuniary aid, it requires efficient men, it relies upon the confidence of parents.

1. To furnish grounds adapted to our purposes in beauty as in magnitude; to supply buildings for use, for taste and for devotion; to provide the teachers and the instruments for thorough, high, extensive teaching, must, of course, be far beyond the reach of ordinary academic income. *Endowments are demanded, to do justice to the case.* Provision should be made for an increased and still increasing patronage. Foundations broad and deep, should now be laid, to be built up by grateful generations in the years to come, and be an honor to the State and blessing to the land. Four years have never done so much for any College. It is for those whom God has made trustees for Him, of His unbounded treasures, to determine, if the points thus reached, shall be secured; and the toil, and self-denial, and self-sacrifice encountered in their attainment, be made the sources of perennial blessings.

2. *A work like this, so large, so constant, and so comprehensive, requires strong-handed and warm-hearted men.* It cannot be task-work. It must enlist the soul. No salary can pay the watching and the labor which are thus required. The loving heart makes its own over-payment. While the Great Teacher was on earth, He had no place to lay His head. And the Apostles went upon their errand of instruction and salvation, without a scrip or shoes. Men of the mould of the Apostles, men that follow them as they did Christ, are needed for our work. Such men are hard to find. We have to thank God for some such, and to pray to Him for more.

3. *The perfect confidence of parents is of indispensable necessity to such a College.* To be what it proposes, it must come into their place. They must co-operate with it. Failing in this, they waste their own responsibility, while they defeat and deaden ours. We undertake no half-devotion, and we are contented with no half-reliance. We ask the unreserve of confidence, as but the just equivalent for unreserve of effort.

For four years we have pursued with constancy and carefulness, the path of earnest duty. God's favor has been with us. And, to-day, he crowns us with His blessing. Shall I be pardoned if merging for a moment the President, in the man I express the feelings which now burst my heart, in David's touching words: "He that now goeth on his way weeping and beareth forth good seed, shall, doubtless, come again with joy, and bring his sheaves with him." To the gracious God, by Whom the tears that fell in secret, were all noted, be the glory of these golden sheaves!

Beloved children whom we bring to-day with melting heart, for God to own and bless you, you are the first fruits, as we trust, of annual harvests, which shall wave and ripen here till seed time shall return to earth no more. Fondly and fervently do we commend you to the gracious favor of the God, from Whom all goodness comes. Passing to-day, the line which terminates your pupilage, may you be filled with all the graces and enriched with all the gifts of perfect men in Jesus Christ. May you go out into the world, strong in His strength, to conquer in His Cross; and, faithful through your lives and joyful in your death, may you be crowned for conquests not your own, through the unbounded and immortal riches of redeeming love! God of the spirits of all flesh, by whom Thy servant has been honored to suffer for Thy name, accept the cheerful sacrifice; and, for the dear sake of Thy beloved, suffering Son, return it, in the gracious dew of countless and eternal blessings, upon these dear children; upon all who shall succeed them here; upon this Christian College, and upon Thy Holy Church, the Spouse and purchase of His perfect and perpetual love: and, unto Thee, with Him, and the Divine and Holy Spirit shall be given, through everlasting ages, the honor, and the glory, and the praise.

A Letter

To the Inhabitants of the Parish of Woodbury, in the Diocese of Exeter, by the

Rev. J. L. Fulford, M. A.,

PERPETUAL CURATE.

Brethren,—Having been entrusted with the cure of souls amongst you, I feel called upon, at this present time, to break through the silence unto which I have heretofore adhered. If the days in which we live had been days of Christian quietness, there would have been neither the occasion nor the need for my addressing you in this unusual way; but troubled and perplexed as we are, on every side, duty would seem to justify the step which I have now taken.

Many amongst you may have felt some surprise that no public notice should have been taken by me of the many statements which have been made in one of the Exeter Newspapers; others may have judged, that statements and charges made in a Newspaper, which has never shown common fairness either to the English Church or to her Clergy, ought not to be noticed; others, too, may have thought, that vague and indefinite charges, charges which have no meaning, or any meaning, though they be useful to excite prejudices, ought not to make men forget their common prudence; whilst, on the other hand, others may have esteemed these charges, as being sufficiently clear, to justify their disregard of Ministerial Offices exercised by their Parish Priest, or may have been so troubled and perplexed thereby, as to be in doubt how they ought to act: whether they should still appear at their Parish Church, as humble worshippers of the One True God, or take a course, which, at the best, must be of a very doubtful character. Of such charges, howsoever perplexing to others or painful to myself, I have not, until now, taken any public notice; but the time is come when I am bound to speak out, bound both by faithfulness to you and fairness to myself.

You are aware that Sir T. T. F. E. Drake, Bart. has at a recent County Meeting declared that he esteems me as an "enemy of our Church, denominated a Puseyite;" you are also aware that I have twice sought from Sir T. Drake some definition of the words which he has used, and that no answer to my inquiry has been given. I cannot but feel that common fairness ought at once to have dictated a plain answer to a plain question; for, I am sure, that, standing comparatively high in rank and station amongst men, his words have the more weight and the more importance. Rank and property have necessarily an influence for weal or for woe; it is one of the trusts which adds greatly to men's responsibility. Men judge, and reasonably too, that those who have the honor of this world's distinction, ought not, and but seldom do, use words lightly or thoughtlessly; especially when thereby charges are brought against a Parish Priest, tending materially to weaken his efforts for men's good, and to increase and to augment his difficulties.

It is, then, because a parishioner, and he first in rank and property, has publicly laid a grave and serious charge against me, that I now ask you calmly, fairly, and patiently, to judge for yourselves, whether I am or no "an enemy of our Church."

Having a desire and purpose, through the help of God, to be faithful during life to the English Church, as being a branch of "the one Catholic and Apostolic Church," to act upon the principles taught me from youth, and regarding all schism from the English Church as a sin, I am pained, and deeply pained, to be openly declared and designated "an enemy of our Church." Laboring in my poor measure to be faithful to my Ordination vows, "to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine," I feel the charge which has been preferred against me as a grave, serious, and grievous one; for, in plain words, it declares, that I am a *traitor*—a traitor to the English Church; that I am laboring, not to extend her principles, not to inculcate her doctrines, not to bid you follow her guidance, and pray for her peace and prosperity, but as an enemy to beguile you away from her fold, to gainsay and pervert her words, to deny her doctrines, to change, to wrest from their true sense, to corrupt the Services appointed in her Book of Common Prayer If this be my purpose and my object, then indeed am I "an enemy of the Church," and the worst of enemies, a pretended son. But such a purpose, and such an object I, without fear of contradiction, openly and solemnly repudiate.

Jugde for yourselves, lay aside, for a time at least, all prejudice; let not your own scruples mislead you; but "do to others as you would they should do unto you!"

If I be "an enemy of our Church," evidence and proof must, I presume, be sought for in my past and present conduct as a Clergyman of the English Church. You must know then, that I have been in Holy Orders nearly fourteen years; and though perfectly conscious of many and great short-comings and neglect, yet my trust is, that such unfaithfulness to the English Church as would prove me "an enemy," is not to be found in my past conduct. For five years it was my great privilege (and one for which I cannot be too thankfull) to be a Curate of the Bishop of Fredericton, then the Vicar of St. Thomas, near Exeter. The principles on which I heartily and cheerfully acted with him are those upon which I endeavour to act now, and have endeavoured to act during the time that I have been amongst you. They may be unpopular, but does that prove them to be unfaithful to the English Church? They may seem strange and new, but are they so? Are they not the principles taught in our Prayer Books, acted upon in the early ages of the Church, and drawn and gathered from, and contained in, God's most Holy Word? They may be, I believe they are, called Puseyism, but then what is the meaning of this term? It is a convenient one to use when a prejudice is to be excited, but are you told what men mean thereby? Some men will have that it means this and some that, whilst many look upon the term as conveying an idea of something most horrible to think of, too dreadful almost to name! When men make charges they ought to have a meaning which they can apply to them, and which they are not ashamed to apply to them, especially when the charge seems to be synonymous with "an enemy of our Church."

As applied to me, what does it mean? It must refer to my practice, or to my teaching, or to both; which then is it?

You have heard of innovations, of "obsolete customs" revived by me; but what are they? Even if these customs, which I have revived, were obsolete, which I do not admit, I have yet to learn that it is wrong to restore again that which seemed almost lost and gone, if, by so doing, I am fulfilling promises which I have made. If custom, learnt in disobedience, can cancel a law, the vicious and worldly may soon set themselves free. But when "innovations" are spoken of, it seems to be implied, that I have introduced ceremonies in the Public Worship of Almighty God, over and above the law of the Church, and done only to please myself, and "to gratify," it is said "my obstinacy or my vanity." And yet I have not even carried out the plain directions of the Rubric; the law of the Church, remember, and the law of the land. In the following list, you may gather the meaning of the word "innovations," as applied to me. "*I turn eastward, with the congregation, in reciting the Creed. The Athanasian Creed is used on the days appointed by the Rubric. The Communion Office is always read at the Altar. Children are baptized publicly once a month, or oftener, if parents and friends are willing to bring their children. The Marriage Service is celebrated throughout as the Rubric directs. And for rich and poor the same Burial Service is used.* Is this, indeed, a long, a wearisome list of innovations? Is this, indeed, a long, a great, a grievous, an oppressive burden to lay upon tender consciences? Are you pained to think how sorely Christian patience and Christian endurance must have been taxed, to submit even with clamour, unto all these things, though positively ordered by the Church?

I stand self-condemned, not with introducing unauthorised observances, but with many a breach of Church law! And I tell you candidly, that I cannot, satisfactorily to myself, excuse my present disregard of Rubrics. I cannot ignore, and I cannot forget, a declaration made at my Ordination, made in a most solemn manner, when about to partake in the blessed Sacrament of the Lord's Supper; and at least thrice repeated since. The declaration unto which I refer is this; "the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may be lawfully so used, and that *I will use* the forms in the said book *prescribed*, in public prayer and administration of the Sacraments, and *none other*." Nor can I forget my repeated declarations of conformity, as required by the Statute, nor my oft repeated subscription to the Article XX, "the Church hath power *to decree rites or ceremonies*."

It has been stated, I belive, that I am utterly regardless of the feelings of the parishioners, and that I only seek to gratify my own! But out of regard for their scruples I continually charge myself with acts of disobedience, and acts, too, which I feel I cannot justify. For have I any more right to alter a Rubric, than I have to curtail a Service; or may I with more consistency transgress a Church law, than compile a form of Public Prayer?

But further, can I consistently anticipate, that the Laity will be brought to acknowledge the "authority of the Church in controversies of faith," when the Clergy seem by their practice to deny that she hath such authority "in rites or ceremonies"? Surely it is most unreasonable to think that men will be directed in doctrine, if they are not to be directed in the mere order and ceremonial with which God's praise and worship are to be offered. For myself, I cannot comprehend how conscience can be offended by a mere ceremony ordered by the Church; but I can understand how men's consciences may be wounded by a condemnation of their errors. Surely it must pain a man to be told on the authority of the Church, that those tenets which he has learnt from his parents, and has been taught through life to receive as truth, are error instead of truth. To shake men's faith, even though it be mistaken and erroneous, if it has parental authority and parental teaching on its side, at all times requires great care and caution. Men are easily made sceptics: they may be brought to deny that which they have been taught, but are they as ready to embrace the truth, as to give up the error? But on points of ceremony and ritual order there can be no such danger. Men's prejudices may be excited, and their scruples interfered with, but I cannot understand how conscience can be wounded thereby. Regarding ceremonies in this light, and knowing that those embodied in the Rubrics of our Book of Common Prayer are restraints on men's liberties resting on the authority of the Church, that the Rubrics are Church laws, and can only be lawfully altered by the Church; knowing this, I always feel that a Rubric neglected is a manifest contempt of authority, which may as easily be employed to justify great offences, as to excuse rubrical irregularity.

If recognizing the authority of the Church in matters ceremonial be a sign and an evidence, that I am an enemy of the Church, then I admit that the charge brought against me is true. If this however be proof of unfaithfulness, may I not only have strength to persevere unto the end, but may you also be brought to acknowledge, that such conduct is more like faithfulness than unfaithfulness, more the conduct of a loving son, than of a secret and disguised enemy.

But let me pass on to doctrine. I am not aware that any specific charge of false doctrine has ever been brought against me. It must, however, I presume, be implied in the name "Puseyite." Those amongst you who have been in the habit of attending your Parish Church, already know, that I have again and again requested you, when you esteem me to be teaching false doctrine, to bring the charge before the proper tribunal, to appeal to my Bishop, who is bound to watch over, and to restrain from teaching false doctrine the Clergy of his diocese. I have no desire to teach ought but truth; and if I either fall short of, or exceed, the teaching of the English Church, I should receive correction with thankfulness.

If, however, it be unfaithfulness, if however it be the manner of "an enemy" to preach "the truth," as set forth in the three Creeds, and more largely expressed in the Book of Common Prayer, then will I labor continually to stand charged with unfaithfulness! Or if it be unfaithfulness to teach, that the truth is no uncertain matter; that Pilate's inquiry "what is truth?" has an answer; if it be unfaithfulness to teach in sermons the same that is taught in the formularies of the Church; to reiterate from the pulpit, that which the Church commands me to declare at the font;* then call me an enemy, if you will. I am not ashamed of the Church of England; I am not ashamed to acknowledge that I seek her guidance; nor am I ashamed to say, that I take her words to be honest words, words which have a natural and literal meaning. It may be faithfulness, as some men judge, to say, that the English Church acts the deceiver's part, and that in the very worst form; that she uses time-honored, devout, holy words in the very worship of the All-Holy, and pure, and perfect, without meaning, or with any meaning; that her yea, is not yea, nor her nay, nay; but may I now, and at all times, be delivered from all such interpretations of faithfulness as this.

I teach then, that "the faith once delivered to the saints" must be upheld and defended against all the assaults of latitudinarianism and religious liberalism; that the English Church is honest, and uses words in their natural sense; that she is a true Church, and that all schism is sin. But further, I teach that truth is positive, not negative; that God's will is fixed, and not variable; that Christ's Church is one, His coat seamless, and that men must not rend it. These things may not be popular; indeed I know they are not; but is this a proof that they are untrue? Is it evidence, that they are not the principles of the English Church?

To be continued.

A Sermon

For "Palm Sunday," by Archdeacon Wilberforce.

Philipians ii. 8.

"*Being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.*"

We are come near to that season, when those mighty things happened, of which the Epistle reminds us. It tells of the voluntary humiliation of the Son of God. Now this week it was, that His humiliation was completed.

Let us consider wherein it lay. It had three several stages. It consisted of our Lord's Incarnation, His servitude, and His death. The first of these was by far the greatest. For that our Lord should become man, was a far greater descent, than that when He was man He should suffer contempt and death. Contempt and death are man's natural portion; but to be conjoined to weak manhood is not natural to God. Therefore, to descend from the glory of Heaven, to unite the native majesty of His inconceivable Godhead to the infinity of human flesh, was a far wider step than that other from the manger at Bethlehem to the cross. This service our Lord mercifully undertook, that He might bring the glory and excellence of Godhead, and heaven therewith the whole lump of man's defiled being.

All holiness must come from God, as well as all knowledge; and the only channel through which they come, is that man's nature of Christ our Lord which He took, that He who was one with the Father, might be one also with us. This is the true Jacob's ladder, whereby heaven and earth are joined together.

And in this act we have the greatest instance of our Lord's condescension, because it was the humiliation (if we may so express it) of His Godhead. The Godhead itself was so far humbled as to be our with one flesh. Whatever glory could be ascribed to Christ, when He came into this lower world; if all the earth had greeted Him as its head, if all mankind had bowed the knee before Him, had admitted His rule, had obeyed His commandments—still it would not the less have been a humbling of His divine nature, that it should in any wise have been associated to our flesh. The event, then, which was revealed to the Blessed Virgin in the hour of the Annunciation, which that feast recalls to our thoughts, was the greatest of all acts of our Lord's humiliation. The first step from heaven to earth was greater than any by which it was succeeded. *He was made man.*

And now comes the second step—our Lord's servitude. When He made Himself of no reputation, it was by taking upon Him the form of a servant. He did not come in the pomp of worldly magnificence, clothing Himself with whatever glory belongs to this earth which He had made, He was not born into an house which promised ancient wealth or present authority, but a lowly roof sheltered His cradle, and His body was laid in an ordinary grave. And as this was the case in the first stage of His life, and in its last one, so in all which went between. "He came unto His own, and His own received Him not."

And not only did the men whom He had made reject Him, but He seldom exercised His power even over the creatures, of whose existence He was the only cause. Though air and earth owed their being to Him, yet He consented to live upon their bounty, as though He were one of their common pensioners. Certain women who followed him out of Galilee, "ministered unto Him, of their substance." The underworking power, which He exerted so fully for the conviction of others, was never exerted for His own support. He employed no guard, though His voice could at any moment have summoned twelve legions of angels to His aid. Wherefore should this be so? That our Lord might put on the perfectness of that man's nature, which He shared with ourselves. "It became Him, by whom are all things, and through whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Had He called in the succor of that external power of which he was never deprived, His man's being would not have trodden the perfect road of humanity. One effect indeed His Godhead must needs possess: through the union of that Divine perfection of which he could not be destitute, manhood was in Him alone free from the weakness, and therefore from the sinfulness, which in all other cases belong to it. But He did not resort to His divine power to ward off those assaults of pain, or hunger, or temptation, by which His manhood was attacked. "He was in all points tempted like as we are, yet without sin."

And since He chose to tread the path of man's life in its completeness, it made little difference what path He chose. The paths of life, it is true, seem to us to be far removed—but they all meet in the grave. One man has wealth, honor, health: sickness, want, and forgetfulness are allotted to another: but both must die. Death is the grand leveller. Men who owned the widest fields, take no more room than their neighbors in the grave. Now to a divine Being, a Being who is eternal, to whom a thousand years are as one day, how infinitely insignificant must be such shortlived distinctions. All talents are valuable no doubt, if men use them for God's glory and their neighbor's good; but in themselves how infinitely insignificant they are. It was but a small thing, therefore, that He who stooped so wonderfully to be a man, should have stooped low enough to be a man of griefs. He took our common nature in its most usual form. He was a man of the people. Nay, He was poorest among the poor. He had not where to lay His head. His taking manhood at all was the humbling of His Divine nature, and as man He further stooped to be beholden to His brethren. "He took upon Him the form of a servant."

And yet there was one step more of humiliation, which is recorded in the text. "He became obedient unto death, even the death of the cross." He hid not his face from shame and spitting. "In His humiliation His judgment was taken away." He was doomed by unjust judgment to a cruel and disgraceful death. He shared the portion of malefactors as if He had been a participator in their transgressions. This was the crowning act of all: the last state of the history of His condescension. That He should have allowed His soul to be separated from His body, should have submitted to that awful and mysterious process which awaits all, when the succours of reason fail, and the light of life burns down into the socket, and man's spirit is torn away from the body, we know not how nor whither—this surely was the completion of our Lord's abasement. It was not in itself no doubt so wonderful that He should die, as it was that He should be born; it was but the following up of that which His taking our nature at all commenced; yet it was the last act in this wonderful descent: its crowning mystery; it put the finish to His human actions: "He became obedient unto death, even the death of the cross."

Such, brethren, is the threefold stage of our Lord's humiliation: the steps by which He trod His way from the glory of Heaven to the abasement of the Cross. And have we, for whom all this was done, no interest in it? Is it nothing to you and me that such acts should be performed? Are we not deeply concerned in drawing from it its due effect? It might almost be thought not, from the indifference with which too many Christians see the return of the solemn season when these great events had their completion. For the Church's year is fixed by those great events, which befell the Son of Man. Its times are settled, not by reference to your concerns or mine, but they depend on Him, in whom only the whole race of man is interested.

From His birth into the world do they follow Him to His grave, and then attend Him to His glory. Thus it is that all the Sundays in the year are appointed. They are the weekly memory of our Lord's resurrection from the dead. The Jews kept the seventh day, because on it God rested from His work of creation: we keep Sunday, because Christ rested from that still greater work, whereby He re-created the world.

And more especially does this come out at the present season. For the great or Holy week of the Christian year is before us. In this week everything tells us of our Lord's actions. We know every day what He was doing: each day leads us on to that great deed, which was completed on Good Friday. Now my fear is, that Christians make not enough of this. In some countries and places they do, but they do not among us. Why do I say so? Because if they did, it would of necessity leaven their words and thoughts. If some dear friend were ill at a distant place, would he not occupy your thoughts? When news came from the place where he was, would you not find time to attend to it? You would intermit your business, however material, that you might listen to it.

Now if men had the same interest in the doings of Christ, they could not choose but give attention to them likewise. We should not need to ask you to come and take part here in our Easter services, as though it were a benefit to ourselves. Every day this week the Church bids us to hold worship here, evening as well as morning: every day we set forth what Christ our Lord was doing or suffering, in those periods which divide this last week. And have you no heart to take interest in these events? What I desire is, that your souls might go along with this season. For to-day did our blessed Master hold His triumphant entrance into the city of Jerusalem, where He was so speedily to suffer. Palin Sunday we call it, because with branches of palm men heralded His approach. Thus did He come in triumph into the temple, as a sign of that more glorious entrance into the world, which will be witnessed by all men in His last descent. But, now, it was not the judge who was coming to doom, but the victim who was coming to suffer. He was brought in triumph to the temple the true Paschal Lamb, who had appeared after so many years of waiting—the real offering for sins; the real food of his people. Those who attend upon him every year on Palm Sunday, will be more prepared to wait on Him in that last awful progress, when those who are ready will go in with Him to the marriage ere the door is shut.

But then it must be a true waiting on the Son of man. What is the way of waiting on Him? Those who wait on kings adorn their bodies; but those who wait on the King of kings must adorn their souls. They must wash them from those sins by which their service would be polluted, and themselves rendered unclean. They must wash them by repentance, confession, absolution self-denial, fasting, and tears, in that blood of the true Lamb of God, which only takes away the sins of the world. For by these healing remedies do we profit by the blood of sprinkling, which at this season was shed for the salvation of mankind.

This is what I would entreat of you at the present season. I would call you to a close reckoning with your own hearts. Number up your secret sins. First confess them to Almighty God. If they still seem so black and dangerous that you need further assurance of their pardon, then seek the aid of Christ's ministers. But at all events take account this week with your own hearts. Join yourself in spirit with Christ your Lord. Separate yourselves, as far as you can from the vain world. Seek your Lord in this His house of prayer. Here, you will find the more especial presence of Him who was crucified. You will hear of his acts and sufferings: every thing will tell of him who was your sacrifice, who is to be your judge. And finally, brethren, let those who desire to be one with Christ, seek Him at this season at His holy table. Let them come now, if they are prepared: at all events let them come on Sunday next, and keep this true passover. The Lamb of God, which taketh away the sins of the world offers Himself to be food of souls. By eating His flesh, may you be made one with Him. Thus may you most fully share in all those divine gifts, which He bestowed when he took our nature. O that you would seek after Him, whom truly to honor is eternal life.

Communications.

For the Churchman.

Earnestness.

To the Editor of the Churchman:

Dear Sir,—By a favorable notice in the Churchman of a new work called "Earnestness," I was induced to purchase it, and am pleased with the manner in which its title is sustained, although I think the characters in it rather highly drawn. But on coming to the 5th chapter, I met with this paragraph:—

"He (the Bishop's examining Chaplain) was sincerely attached to our Established Church, and preferred its communion, with all his heart, to that of any other Christian Church; not from any blind or bigoted view of its principles and constitution; not because he regarded it as an infallible Church; *but because, though he knew it to be a human institution*, it seemed to him to embody more of the grand Scriptural characteristics of the Church of Christ, and to be more in accordance with the mind of Jesus Christ, and His inspired Apostles, than any other Church on earth."

---

* For instance, the declaration in Public Baptism, "Seeing now, dearly beloved brethren, that *this* Child is regenerate, and grafted into the body of Christ's Church;" "this child," that is each and every child.

The above extract, to my mind, discloses Puritanical tendency, and renders it unsafe for a Churchman's library. Such plausible works as these placed in the hands of the young members of the Catholic Church, will undermine their Faith, and eventually lead them to conclude that there is no "*visible Church of Christ*" now in existence,—and that all Societies (*called Churches*) are on an equal standing.

L. B.

P. S.—On Page 328, we are told that "All Christian *preachers* are Bishops.

We insert the foregoing with much pleasure, as it shows our correspondent is too well informed to be affected by such evil teaching. At the same time we find on looking at our notice that the notice was not "*favorable*" in our view. We mentioned that the book had many of the defects of the school to which the author belongs (the Psuedo-Evangelical), and in several respects savoured of Puritanism. This we thought was warning sufficient to the reader. We are obliged to L. B. for his specimen of what the book does contain, as it will prevent any misconception of the author's views of Church polity. It should be observed that the words in the postcript are put into the mouth of a Lutheran minister, and may be regarded merely as the erroneous view of the personage who speaks.

For the Churchman.

Should there be any Music on Good Friday?

As this question is probably at this time a matter of importance to laymen as well as to ministers and organists, it may not be necessary to apologise for any lack of modesty in him who ventures to offer a few remarks upon the subject; and as it is also one in regard to which many different opinions may be held, it may not be improper to offer some considerations as to whether any, and if any, what sort of music is proper during the service for Good Friday.

Now, although the day is called Good Friday because of the unspeakable benefits which were procured for us by the sufferings and death of our Lord, yet there is something incongruous in the idea of singing such strains as the "Venite Exultemus" and the "Benedictus," on that day when we commemorate the agony of Him who "was wounded for our transgressions, and bruised for our iniquities."

Admitting that the Canticles may be sung, the use of the organ is still to be deprecated. Not that it should be positively forbidden, for its use may be very necessary where there is a weak choir and where its disuse might occasion some unpleasant mishaps; but wherever the choir is so well trained as to be able to sing without the help of an organ, such should be the manner of performing the service on Good Friday.

But it is much more in accordance with the solemnity of the occasion, that the canticles and Gloria Patris should be read, and that nothing be sung except the Psalm and Hymn, for which, plain old church tunes ought to be chosen, such as are very familiar to the congregation, and such as may be sung without the aid of an organ.

There is nothing else to be considered in connection with this subject, except an absurd practice which it is to be feared is too common in this city. This is the singing of an anthem by the choir; a practice which cannot be too severely censured, and were it not for the evidence of our ears we could hardly believe that the custom had obtained the sanction of those in in authority. Yet the writer has still fresh in his recollection the painful feelings caused by such a performance in one of the principal churches in this city. It is to be hoped that such occurrences will no longer be permitted by the clergy, whose especial duty it is, "with such" advice and "assistance as may be obtained from persons skilled in music," to "suppress all light and unseemly" performances which may tend to profane the service of the sanctuary." Would that our clergy might more frequently avail themselves of such advice and "*assistance*," then would "all things be done decently and in order."

Ex.

For the Churchman.

Mr. Editor—Will you allow me to correct an error in a communication published in your paper a week or two since. Speaking of the congregation of Trinity Church in this city, the writer says:—"They who knew this noble Church some nine years ago, with its regular and crowded congregation, would find it difficult to trace in the beggarly account of empty boxes the very resemblance of what she was." This description might mislead, though perhaps unintentionally, those who are not acquainted with the facts. Trinity Church, if I am not mistaken, is now attended by a larger congregation than at any time since its consecration. I met a gentleman not long since who informed me that he had been endeavoring, for several months, to obtain seats in Trinity Church, and had not succeeded. If your correspondent knows of one "empty box" to sell or to rent, in that Church, and will make it known, he would confer a favor upon more than one.

BOSTON CHURCHMAN.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXVI.

The Twin Sisters.

The political word presents at this moment a painful illustration of the maxim that extremes meet. The feeling at the north against involuntary servitude, carrying men's minds in one direction; and the settled conviction at the south, that the circumstances of the case make such servitude both lawful and humane, operating in another, have produced under our eyes the one result, of trampling under foot the wholesome compromises of the Union! In like manner Popery, by pressing its pretensions in one direction, and Presbytery in the opposite, agree only in the common result of disregarding the ancient compact under which the Church was one at the beginning; while the Episcopal Church, adhering still to the sacred terms of the instrument, hold both the extremes in check, and invites all, who profess and call themselves Christians, back to the basis of the ancient Union, for which the noble army of Martyrs fell gloriously in the field. If the page were sufficiently wide, I should exhibit in parallel columns the two extremes, and the Church of our love as between the two thieves bearing alike the taunts of both, yet holding forth the Lord, the Faith, the Baptism of antiquity.

Popery affirms that the individual Church of Rome—or as some say, the Pope himself (which, now that Mary is deified, will probably be the next article foisted into their creed) is infallible in doctrine, although either *he* may fall into sin, and may actually perish.	Presbytery (or old Calvinism) teaches that every man of the elect is individually infallible and can never deny his Lord, and out-popes the Pope in insisting that no man once a Christian can be ever left to depart this life in any grievous sin.

The true Catholic believes that an individual, or even an individual Church, may fall for ever away, and that it is the Church in its totality that can never err, or yield to the gates of hell.

Popery refuses to be governed by antiquity, alleging that the Pope and his underlings are capable of defining and discovering truths that the times were not ripe for in the days of Paul.	Presbytery refuses to be governed by antiquity, alleging that every man is capable of interpreting for himself, and whole sects of Presbyterians are even now discovering new doctrines for which they allege the less enlightened ages were not prepared.

While these Twin Sisters, Trent and Geneva, born, as we said before, in the throes of the fifteenth century, refuse to have their legitimacy tested by calling into court the ancient mother, the true Catholic flies to her arms and appeals confidently to her testimony that the Church, as he holds it in the Creed and the Episcopacy, is the Church that was born in the throes of Calvary.

Popery adds, without remorse, to the ancient Creed, her incongruous dogmas of relics and dead men's bones and purgatorial fires, and in short all the decrees of the Tridentine Synod.	Presbytery has also, without compunction, added to the ancient Creed, or substituted for it, the dogmas (as unlike that Creed as death to life) of predestination, limited redemption, and in short all the resolutions of the Synod of Westmininster.

Episcopacy maintains the ancient Creed *intact*, as the ancient compact and sacred bond of union, and would no more presume to add, after the fashion of Trent and Geneva and the rest, to that sacred instrument, or to take from it, than she would alter or mutilate the Scriptures. You may see her agitated to her centre, but in her rashest hours she has never touched that Creed.

The Papists have touched with unhallowed hand the ark of the Testament, and as late as the fifteenth century, have added to the Holy Scripture the Apocrypha as of equal inspiration and authority.	Sectarians, from Luther to the "evangelical" Neander, have cast out one and another and another of the Books of Scripture, until all in their turn have been *rejected*; while some have *added* the words of Swedenborg, and others the Book of Mormon, and others the Revelations of Davis the Poughkeepsie clairvoyant, and others the ethereal ravings of Mad. HAUFFE, the seeress of Wittemburg, whose "spirit-nerve" and "illuminated eye," and "epigastric ghost-seeing" and "language of spirits," (spoken anciently, she affirms, by Jacob) are esteemed by many of the savans of the place, as more entitled to philosophical belief than the Bible which Luther has been, poetically enough, represented as exhuming from his monastery in that very city.

Only the Episcopal Church, with her Northern and Oriental sisters, has kept, and will ever keep, the ancient word of God intact

Popery fetters "private judgement" by binding it down to insufferable trifles in the endless dogmas of Trent, each one of which must be received on pain of damnation.	Presbytery leaves also little room for the free exercise of "private judgment," by the multitudinous dogmas required of her ministers to be subscribed as being essential portions of a consistent system.

Episcopacy, still content with the articles of the most brief and ancient Creed, leaves mankind free to differ on ten thousand other questions, for the sake of promoting the chances of agreement and of peace.

Popery is still employed in tinkering at the faith, and has lately added, or is about to add, the dogma of the Virgin *sine labe concepta*, with which it appears all parts of the Romish Church have been simultaneously *inspired*.	Sectarianism is likewise yet occupied with patching and mending her creeds, and every day some new and startling dogma, often based also on alleged inspiration, is so often propounded, that both the novelty and the enormity of the assumption have ceased to create surprise.

The Episcopal Church has no such work to do, and never had, but gets her Faith as she gets her Bible and her Priesthood, all complete from a pure and inspired antiquity. As to the *sine labe concepta* added, or to be added shortly to the Romish creed, it would be hardly a miracle if every image of the Blessed Virgin in the Romish Church should "OPEN HER EYES," as it is reported one has done, or if every picture in Christendom of our adorable Lord should bleed at its wounds, as if crucified afresh by the deification of Mary!"

Popery rides over the Bishops as being in the way of the supremacy of the Pope.	Sectarianism rides over the Bishops too, being a check to the parochial or congregational supremacy of the pastor.

The follower of the ancient Church insists that the pastors should bear themselves meekly, and set to their flocks the heavenly example of docility and obedience to *their* pastors. It is a discipline for the clergy, but it fits for the kingdom of heaven.

Popery destroys the nature of a sacrament, which, to be a sacrament, must have both an outward and an inward part, by denying that after consecration, the *outward* elements of the bread and wine remain.	Presbytery destroys too, the nature of a sacrament, by denying that after consecration, the outward elements have an *inward* part or convey to the soul the Body and Blood of the Lord.

True Catholicity adheres to the ancient definition of a sacrament, and retains both the outward or visible, and the inward or invisible, alleging that the bread and wine are still bread and wine, but that the Body and Blood of the Lord are conveyed in them to our condemnation or glory.

In a way we have explained before, Popery avowedly gives a *blank communion*, an unconsecrated wafer, without the inward part or thing specified.	Presbytery gives to the cheated infant a *blank baptism*, signifying apparently as much as in an adult, but conveying nothing but cold and soulless water to the forehead, without the inward part or thing signified.

The ancient Catholic holds that Baptism with water only is not Baptism, and that when we baptize with water, if there be no resistance (and in infants there can be none), God, out of the benevolence of His nature *must*, and according to the promises of His word, *does*, baptize with the Holy Ghost; and that a blank or white baptism is as solemn trifling as a "white communion."

Popery denies the intermediate state until the judgment, and was the first to allege that those dying in mortal sin go instantly to *Gehenna* after death, and the good instantly, or very shortly after death, to heaven.	Presbytery, with the exception of a few Divines, denies the doctrine of the intermediate state, alleging that the good and bad go immediately to glory or *Gehenna*.

Episcopacy maintains the ancient faith, that there is a place of repose for the good,* and of awful anticipations to the wicked, until the judgment, and that even the devils are not to be "tormented," (except as their own anticipations haunt them,) "before the time." This doctrine the Church holds as she does all others, in glorious practical associations and influences, on which I cannot dwell. But they and we, not widely separated, intimately near and intimately sympathizing, age and infancy together, are growing up to one perfect man in Christ against the great day of trial and of triumph, when the redeemed, with the Redeemer, shall pass through the gates into the city! "Say, do they live there still?" is a question Calvinism may ask, but Catholicity must answer! Away with your cold dogma that would take from us our dead, and destroy their sympathies and silence all their prayers! Stripped of its horrid purgatory, which is a corruption and not an absolute invention, this is the most charming fireside doctrine of Catholicity; *our dead are with us and among us still*; we hear their sweet voices in our sanctuary; they are guests that sit with us; though in whiter raiment and wedding garments *commmuning with us at the Master's table.*

"Do they forget our sorrows and our pangs?
"Say, are their bosoms stirred?
"Say, are their pleadings heard?
"When o'er the throne the cloud of glory hangs?
"Perish the impious thought!
"Still o'er a brother's lot
"Do the redeemed watch, weariless and calm;
"Still are their bosoms stirred;
"Still are their pleadings heard,
"Which they pour forth to God and to the Lamb."

But we deal now only with the dogma. I was never more fairly disconcerted and *non-plussed* in my life than I was the very year that I left Princeton, by a half-intoxicated man at a country inn. "Mister!" said the man, "they say you are a parson; now there is something I should like very much to know, and I suppose you can enlighten me!" "Yes, sir," said I, "with much pleasure if I can." "Well," said my new acquaintance, "can you tell me where the wicked go as soon as they die?" I answered, according to the best of my knowledge at the time, "To Hell." "Well," said he, "is'nt it said that they shall 'by no means come out thence until they shall have paid the uttermost farthing?'" "Yes." "Well, do they come out on the day of judgement? and if they do, isn't it very strange that under the government of such a Being as you say God is, the wicked should be sent to hell first, and judged afterwards?" What I could have answered, I do not know, as what I did answer I do not remember. The eyes of several by-standers were by this time drawn to us, and I felt myself in such close quarters that I wished my new acquaintance of the Socratic school had joined the teetotalers before I had met with him, and had found such just occasion to remember that it had been written, "Who hath babbling?" This incident turned my attention to the subject, and long before I was an Episcopalian I believed with a few others of my brethren in the Intermediate state. With eternity before us, there is no occasion for precipitancy, and the majesty of redemption and the importance of the issue justify deliberation and delay. But to return:

Popery well nigh abolishes among her followers the fear of hell, by the doctrine of purgatory.	Puritanism has fifteen hundred ministers in this land alone that hold the doctrine of a purgatorial process and no hell hereafter.

The Catholic religion, before Popery was, and in the East where Popery has never been, denies entirely a purgatorial fire or process, as a most dangerous innovation on the ancient faith, and a great wrong to the Divine government by representing the punishments of the world to come as vindictive exactions extending even to the good, instead of being the necessary and inherent results of an immortal being incorrigible in evil.

Popery exaggerates *faith* to an extent that is fearfully abused among its followers, who are taught that they all die safe, who die *believing* what the Church believes.	Calvinism exaggerates *faith*, to a degree which by easy abuse lulls its followers into complete security, for when they come to die, all profess to *believe* and trust only in Christ.

The Catholic religion, while it makes faith the foundation, requires the superstructure of *character* as obviously requisite for mingling with the unsullied purities of the heavenly world.

ONE OF THREE HUNDRED.

To be con.

---

* The rich man was not *in hell proper*, but in "Hades"—Lazarus not in heaven, but in "Abraham's bosom"—the thief not in heaven proper, but in "Paradise"—our Blessed Lord had "not yet ascended" into heaven, until, like our common humanity, he had passed through its entire condition—even David was yet in that world, when Peter preached on the day of Pentecost. *Read attentively* Peter's sermon; it will suffice "Death and Hell"—not *Gehenna*—HADES, "were cast into the lake of fire." So throughout. It were strange indeed to be remanded or punished first, and to be judged afterwards! No, let wheat and tares ripen fully to the harvest.

For the Churchman.

Toleration in Holland in the 17th Century.

When, Mr. Editor, *when* will the history of the Puritans cease to be falsified? Scarcely does the cause of truth recover from the effects of a blow inflicted by some random missile from a twenty-third-of-December-dinner-party, when she is obliged to prepare for a shower of projectiles, now coming forth with the strength of a huge leaden *quarterly* and now buzzing about her ears as it discharged from every revolving popgun which rejoices in the name of *Daily*.*

The last pro-puritan shot that attracted my notice was fired by the *Rev. Dr. Joseph F. Berg* Editor of the "Protestant Quarterly Review," who is somewhat noted as a controversialist, and whose "literary and theological character" is, in the opinion of the Dutch Reformed "Christian Intelligencer," "a sufficient guarantee of the ability" as well as "soundness" with which the Review is conducted.

In his January number the Reviewer presents us with an article on the subject of "America's indebtedness to the Bible;" and after bestowing a share of laudation on "Protestant Scotland," without, however, adverting to any anti-prelatical persecutions, he turns to the Low Countries, and says: "Holland, in proportion to her territorial limits, and the number of her inhabitants, has produced more really great men than any other country on the continent of Europe. None but a Protestant people could ever have made Holland what she has been, or what she is."—"They have established Universities, world-renowned, from which have proceeded some of the greatest names recorded in the annals of science, whether of theology, jurisprudence, medicine or philosophy." But the highest honor which God in His providence has ever put upon Protestant Holland, the brightest jewel among the many gems which history has planted in her crown of glory, is this—that she was the asylum during weary generations of papal persecution, to many thousand Protestant refugees from France and Germany, from England and Scotland. She was the Home of the Pilgrim Fathers, who sought and found in her bosom a shelter from the cruelty of perfidious enemies of the Bible, and a pure christian worship. Ships that landed their pious freight upon the Plymouth rock, sailed from her ports; hearts that were filled to overflowing with sorrow, though nerved by faith, were comforted by the prayers and gifts of her ministry and people, and the wind that filled the canvas of the Mayflower as she swung loose from her moorings at Delft Haven, was laden with the blessing of pious Hollanders, commending the pilgrims to the favor and protection of the Lord of the sea and of the land. God bless Holland!"

Before I speak of the reception which the (so called) "Pilgrim Fathers" met with in Holland I must be allowed to say a few words respecting the toleration that was *tolerated* in that renowned country.

"The brightest jewel (says our Reviewer,) among the many gems which history has planted in her crown of glory is," "that she was the asylum during weary generations of Papal persecution, to many thousand Protestant refugees."—And are we to infer from this, that Protestant Holland never persecuted Protestants? that while she was the asylum of certain refugees from Papal intolerance, she herself understood the principles of religious toleration? If we are, then Mr. Reviewer, you have failed to study the ecclesiastical history of Holland; or you have studied it to little purpose.

So numerous are the proofs of the intolerance of the ecclesiastics in power, both before and after the Synod of Dort, (A. D. 1618,) that a moiety would fill a goodly sized volume.* As late as 1674 the learned Professor Brandt, when dedicating one of the volumes of his History to the Ministers and Teachers of some of the Reformed Churches and Schools, found it necessary to plead for forbearance on the part of the Calvinists or Contra-remonstrants, some of whom were for *crushing* the Remonstrants, as if they were a "Faction raised against the government." It would not be denied, he said, that the Remonstrants consisted, "for the most part, of the chief among the Burghers and Natives of the country, the descendants and relations of those brave Hollanders who formerly governed this great province, who were very instrumental in introducing the Reformation, and who sacrificed their lives and fortunes for the general liberty." And he trusted that his reflections and arguments would tend to "mollify the hatred" of their opponents; "that so, if they be not disposed to live in peace with the Remonstrants, they may, at least, suffer them to live quietly and peaceably among them, without grudging them, much less depriving them of, the *common liberties* of their country, purchased with so great a share of their dearest blood and treasure."†

Two or three events which occurred during the reign of Louis XIII, who was on the throne of France from 1610 to 1643, will throw some light on the history of the times referred to by the Reviewer. 1. In 1617, the Lord of Maurier, Lewis's envoy to the United Provinces, earnestly exhorted the States General, in the name of his master, to heal their dissensions, and to be careful lest "religion, which ought to be the means of reconciling the greatest enemies among mankind," should be made use of to dissolve the bands of union, and subvert their ancient constitution. He was anxious, he said, for the "re-establishment of their reputation," which by reason of the rumors that had been "artfully spread concerning all these disputes and little squabbles," had "suffered extremely among other nations." About the same time, it happened that Lewis appointed a meeting of his great men to be held at a city from which there was an easy passage to Holland; and while there, *Du Plessis* one of the number, was invited by persons of distinction, Arminian as well as Calvinistic, to go over to and assist them in healing their divisions. It was their desire that the king should send him as Envoy Extraordinary, and his Majesty was disposed to yield to their wishes; but when he was approached on the subject by one of the royal ministers, Du Plessis said, that *the disease was so inveterate, that he feared it was too late to apply any remedy!* Still he would do what he could. *knowing how much his Majesty was interested in the preservation of the Republic.* Although this application to Du Plessis was backed by an importunate letter written, to him by the Princess Dowager of Orange, the "business stuck." 2. In 1618, Lewis, hearing of the quarrels that continued to disturb the Netherlands, determined again to interpose, and sent as his ambassador the *Lord of Boissise*, "a man of singular wisdom, experience, honesty and temper," who, although a Papist, had always been "highly acceptable to the Protestants in Germany, and to those of the religion in France." The address of this envoy to the States General and their reply are too long to be here transcribed; it will be sufficient to state that he eloquently enforced the necessity of peace and unity, and called upon them to stop their disputes about scholastic subtleties, to be tender in handling the doctrine of Predestination, to abstain from prying too deeply into the secrets of the Almighty, and *to worship God in spirit and in truth.* "Force and violence, (he pleaded,) ought never to be used in the business of religion. We have sadly experienced the truth of this maxim in France."—"Tolerate and forbear each other, as charity requires; otherwise, you know better than I, how dangerous the consequences will be. The ecclesiastical and civil government are like those twins famous in the Greek History, which would not live without each other, and always went together." In their reply their "High Mightinesses" expressed their gratitude to the king for his good offices, and told him that their troubles were not as alarming as had been reported, that a Synod was soon to be held at Dort, to the end that the consciences of the people might be quieted, and *the government consequently made easy*," and that they desired his Majesty to suffer three or four learned and godly men, of the Reformed religion in France, to attend its sessions.* A few years after this, "the party of the Calvinists [in France] alienated by persecution, attempted to throw off their allegiance, and to establish an independent state, of which Rochelle was to be the capital. Richelieu bargained with the Dutch to furnish a fleet for subduing their Protestant brethren, and the Dutch now fought as keenly for the [Roman] Catholic religion, as they had lately for the Protestant. The English sent a fleet to the aid of the people of Rochelle, who for a year maintained a most obstinate seige against the French troops, commanded by the Cardinal in person. They were at length forced to surrender, Rochelle and all the other Protestant cities of France were stripped of their privileges, and their fortifications were destroyed. Thus, (says Tytler,) Calvinism was forever crushed in France."†

Whether the famous Cardinal whose genius when in the plenitude of his power was signally displayed both at home and abroad, had any hand in prompting the overtures to Du Plessis and in forwarding the missions of the Lords of Maurier and Boissise, I am unable to say. The facts related in reference to these distinguished men seem to indicate the agency of a wily politician. Be this as it may, it must be remembered that Richelieu after obtaining the ascendancy in the government of France was the master spirit of Europe; that he had three grand objects in view, two of which were, "to curb the encroaching house of Austria," and to "reduce the rebellious Huguenots;" and that to accomplish his purposes, he was willing to employ any and every means which subtlety could devise, money could purchase, or power could compel into action.—In addition to this, it should be borne in mind that one of the plans of the ambitious minister *Olivarez*, who "hoped to raise the house of Austria to that absolute dominion in Europe for which it had been so long struggling," was to *reduce the United Provinces into subjection.* When we duly reflect on these things, we shall be ready to conclude that the vigilant and energetic cardinal exerted himself to the utmost to conciliate the government and people of Holland, and to show how much his sovereign "was interested in the preservation of the Republic;" and that they, being reduced to the alternative of offending France and jeoparding the safety of their country, or engaging in a struggle against the civil and religious liberties of their brethren the "Reformed" in a kingdom where "the ecclesiastical and civil government were like the twins famous in Greek History, which *would not* live without each other," resolved to act upon the principle, as sound in its application to communities as it is to individuals, that self-preservation is the first law of nature.‡

R. B. C.

New Brunswick, April 4.

To be Continued.

---

* The English correspondent of the Philadelphia *North American*, quoted, a few months since, the "Daily News," which said that nearly two centuries and a half ago, the Pilgrim Fathers sailed from Southampton to enjoy civil and religious liberty in an American wilderness;" and observed, that "These men were destined to be the founders of a great and an independent Republic Their descendants after proving on American soil that they are equal in arms to the mother country, are about to attempt to prove, on British ground, that they are her equals in ARTS: and it will be a most singular and interesting coincidence, if the descendants of the Pilgrim Fathers should, in order to engage in this great and peaceful contract, enter in 1851, by the very port from which their ancestors were driven by persecution in 1620." It is not true that the 'Pilgrim Fathers' were "driven by persecution" "from Southampton" in 1620; and as to their being "the founders" of this "great" and "independent republic," let us see what Mr. Bancroft, himself a New Englander, says of *Capt. John Smith*, "the adventurer of rare genius and undying fame," whose "early life had been given to the cause of freedom in the Low Countries," and who, "though not yet thirty years of age, was already a veteran in the service of humanity and of Christendom." Smith was accompanied, among others, by the *Rev. Robert Hunt*, "a clergyman (of the church of England) of persevering fortitude and modest worth," and set sail for Virginia as early as December, 1606. "He (says Mr. Bancroft, I., 138, Ed. 1841,) was the father of Virginia, the *true leader* who first planted the Saxon race within the borders of the U. S." "He had nothing counterfeit in his nature; bnt was open, honest, and sincere." And "he received for his sacrifices and his perilous exertions, not one foot of land," nor any reward but the applause of his conscience and the world." The first Protestant society organized to the north of Virginia, was probably of the Dutch Reformed communion. The late Dr. Livingston of N. Brunswick affirmed that documents of a private nature rendered it *certain* that "a considerable church was organized in the city of New York as early as 1619. He said also that it was certain that there were Dutch ministers at the Albany settlement "as early, if not before any were in New York." (*Dr. Gunn's memoirs p.* 81). The "Old Church" "facing on Broad st.," N. Y., was projected in 1633, and it has been supposed that the Rev. Everardus Bogardus, its first pastor, came from Holland in that year with Wouter Van Twiller. (*O'Callaghan's New Netherland*, I., 142.) But Dominie Bogardus may have been here before, and other ministers may have preceded or accompanied him.

* The gravity of some of our modern Knickerbockers will, peradventure, be disturbed, when they read that an Anabaptist named John Jacobs, (his disciples were called *John Jacobs's people*,) was cited before the court of Freeslando, (1600,) for holding several intolerable opinions, one of which was, that the people of his sect ought not to weigh their butter and cheese at KOLLUM, because the woman who had the benefit of the scales or stillyard there, had married a man whom he had excommunicated."—The following is of a more serious character. In the great conflict between the Gomarists or Calvinists and Arminians, the former were headed by Prince Maurice, the latter by Barneveldt, a firm patriot. Barneveldt, notwithstanding the opposition of the house of Orange, had been chiefly instrumental in negociating the treaty between Spain and the United Provinces, which secured to the states all the acquisitions that they had made, and the "full enjoyment of those civil and religious liberties for which they had so gloriously struggled." But at the Synod of Dort the Calvinists were successful. The Arminian preachers were banished, and Barneveldt was brought to the block" "*for vexing the Church of God*," "as his sentence imported." He was now 70 years of age, and had served the republic 40 years in the cabinet, with as much success as Maurice had in the field. He was a man of eminent abilities and incorruptible integrity, and had espoused the cause of the Arminians chiefly from a persuasion that Maurice meant to make use of his popularity with the Gomarists and of their hatred of the other sect, in order to enslave the people whom he had so gloriously protected from the tyranny of Spain." "This opinion appears to have been well founded." The eyes of the people were gradually enlightened. Maurice became an object of detestation; "when he went abroad, he was saluted with groans and murmurs; and as he passed, the name of Barneveldt was sounced in his ears from every street." (*Lord Russell's 74th Letter.*) (N. B. The town of Flatlands on Long Island, was originally named *New Amersfoordt*, from the birthplace, in Holland, of the "celebrated Dutch patriot and jurist." Had the Dutch been as mindful as the descendants of the Puritans, of the rock whence they were hewn, that name, I apprehend, would have remained.)

† Brandt, II., p. viii., xi., xiv.

* Brandt. II., 392, 501.

† *Elements Modern History, Section* 61.

‡ Davies (*Holland* II, 569,) says that when the Rochellois complained, the pulpits throughout the United Provinces re-echoed with invectives against the government that had thus betrayed the cause of the Reformation. Tytler does not state as he ought, that King Charles "sent a fleet to assist the French king in blocking up the port of Rochelle, and with utter disregard of the national honor, ordered the admiral, who reported that the *sailors would not fight against Protestants*, to sail to Dieppe, and give up his ships into the possession of France."—"All the foreign expeditions of Charles I., (says D'Israeli,) were alike disastrous; the vast genius of Richelieu, at its meridian, had paled our ineffectual star." The king's *subsequent* alliance with the Huguenot party (says Hallam) "could not redeem *in the eyes of the nation*, this instance of lukewarmness, to say the least, in the general cause of the reformation." (*Con. Hist.* I. 565.) Dr. Berg says that Protestant Holland was the asylum to many thousand Protestant Refugees. So was Protestant England. After the revocation of the edict of Nantes, it is said that nearly 40,000 Huguenots took refuge in England. *Murdock's Mosheim* III., 396. If the Doctor utters his prayer for a blessing on Holland, he ought surely to do the same for a blessing on England. The very column of the Christian Intelligencer from which I have extracted the Dr's observations, contains a notice of a lecture recently delivered by the Rev. Dr. Vermilye, of the Dutch Reformed communion, who spoke of the extensive emigration that followed the "revocation," and of the effect produced on the prosperity of England by the settlement of the Huguenots there, &c., &c.

For the Churchman.

Lent Readings.

III.

There are those around me clad in the sombre drapery of mourning weeds. An allusion—incidental and inadvertent—revived the memory of their bereavements, and it was as if you had touched the shrinking mimosa, whose sensitive leaves fold up themselves when your too near foot shakes the ground. It revived the memory of their trying privations and disastrous losses amid selfish men's ingenious arts, and it was as if you had pierced the pustules in a balsam's bark, and it shed sudden tears. My desire for the sympathy of friends may either induce me to magnify my own woes, or to forget theirs, festering in unsoothed bosoms. It may spring from overweening self-love. What vanity in a solicitude for compassion! or a strife to prove one's experience of griefs, one's patience in hardships! Does real heroism vaunt? Is not true self-sacrifice silent? It is so much more grateful considerately to conceal our proper anguish, and to minister medicine to the sick spirits of our acquaintance; so much wiser; for few heed your tale of personal woe: some deem it light and superficial, when vented on the relieving breath of words: some feel it a tax on their egotism to listen to the plaint of your narrative claiming regard; some, a swell of indignation at your murmurs over affliction inferior to theirs—theirs, too, sepulchred in the tearless silence of heart-bitterness, sealed in a sacred oblivion. Ah! can we not suffer without praise? Is no virtue valuable unless visible? no deed good unless made known, to receive the fading crown of contemporary reward? Jesus bound many wounds, and asked no hand to heal his side; and an angel of His Church thought that we might unrepining "suffer wrong," yet "weep with them that weep."

AIAL.

New York, April, 1851.

ST. MARY'S HALL.—We have received the register of this school for the Winter Term of 1850-51. There are twenty instructors and assistant teachers in various departments, and 117 pupils. The beautiful address to the graduating class of September, 1850, we shall insert in our columns at an early date.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 12, 1851.

NOTICE.

The 21st volume commenced on the 1st March ultimo. Subscriber in arrears are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851.

The Holy Week.

THE week on which we are now has ever been considered by the Church Catholic the most solemn and and sacred in her whole calendar. "It is called the *Great Week*," says St. Chrysoston, "not because it consists of longer days, or more in number than other weeks, but because at this time great things were wrought for us by the Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, Paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things on earth; therefore it is called the Great Week: and as this is the head of all other weeks, so the Great Sabbath is the head of this week, being the same thing in this week, as the head is in the body. Therefore in this week many increase their labors; some adding to their fastings: others to their watchings: others give more liberal alms, testifying the greatness of the Divine goodness by their care of good works and more intense piety and holy living."

Each day is fraught with momentous events, crowding thicker and faster upon the view as the hours roll. On Sunday we see the Divine Messiah enter His own city and hailed by the applauding multitude—the palm branches are waved before him and the garments strewn in his path—and to mortal eyes nought appears but glory and honor. But tears of anguish flow from the eyes of the Merciful and the Just, when He surveys the doomed city, and sees that not one stone shall be left upon another. On Monday occurs the significant event of the withered fig tree, symbolical of the fruitless condition and final rejection of the Jewish nation for their reckless disobedience and stubborn unbelief. On Tuesday, with inspired zeal and burning tongue, he denounces the vices and hypocisy of all classes of the people, and the proud Pharisees, the haughty Scribes, the sceptical Sadducees, the unholy priests, depart from him with rage and malice, and consult how they may accomplish their wicked designs. On Wednesday their evil machinations are brought to a head, and the "son of perdition," the apostate Judas, enters into the nefarious compact to betray his Master and Friend, the Lord of life and glory. On Thursday, after due preparation, the Passover is celebrated and the Sacrament of the Lord's Supper instituted: the former was now to be abolished, as the true Paschal Lamb was offered and slain for the sins of the world; and the latter, ordained both as a commemoration of that stupendous sacrifice, and as the special means of imparting its benefits to the faithful baptized, was now to be observed until the end of the world, "to show forth the Lord's death until His coming again. On Friday the Great Sacrifice is completed, the atonement for the sins of the world is effected, the seed of the woman bruises the serpent's head, but Himself yields for a brief period to the power of the destroyer death. Can the Church present this awful exhibition of the justice and holiness of God,—the infinite love and compassion of His Incarnate Son,—the wickedness and guilt of men in stronger and more forcible language or in more touching and sublime descriptions than those which the Holy Ghost has taught the sacred penmen, and caused to be recorded for the perpetual declaring of the great and wonderful deeds whereby man's redemption was accomplished. On Saturday, the Jewish Sabbath, the Lord Christ lay in the grave, while his soul went and "preached unto the Spirits in prison" or Hades—fulfilling the ancient prophecy of the sweet psalmist of Israel, that His soul should descend unto *Sheol*, but not be left there, and that His body should lie in the grave, but "not see corruption.

It is the object of the Church, in her Services for this sacred week, to set Christ crucified visibly before the eyes of men—to teach them to approach, step by step, the awful sacrifice on Calvary, and contemplate the fearful satisfaction which the holiness and justice of God required, that "He might both be just and the justifier of those who believe in Jesus." The death of one near and dear to us is lamented when the accustomed debt of nature is paid; and much is the grief enhanced if the event is accelerated by the negligence or misconduct of the survivors. But in the death of the SON OF GOD we behold no ordinary submission to the power of death—no penalty paid for his personal transgressions. "He was smitten for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed." "It pleased the Lord to smite Him," and to "make His soul an offering for sin"—and to lay on Him the iniquities of us all."

Here then are presented the most affecting and soul-subduing motives for the deepest penitence and humiliation, sorrow and abasement. The spectacle of an innocent man suffering for the folly or wickedness of others, fills the soul of the spectator with horror, though he have no participation in the crime. What deep remorse and agonizing terrors fill the soul of each actor in the deed, in the darkness of night, and the deep of unbroken solitude, when the image of the victim rises before his mental vision and seems to shake his gory locks and upbraid him with the foul offence against the laws of God and of man. And again, when the life of one has been purchased by the sacrifice of that of another, how tenderly does the rescued think of the memory of the rescuer, and feels as in some measure guilty of his death, though an involuntary cause. But here, a victim of infinite dignity, a sacrifice of infinite value, is required, because the sins are infinite for which he atones. The men of that generation of the people of Israel, and the Roman soldiers, were the immediate participators in His death, but the pains and woes which pressed so heavily upon Him, were those of each one of the human race from their first father Adam, to the remotest descendant from his loins. Each one of us then is guilty of His death, because by our sins that death was necessary, and its pangs increased; and in proportion as we are the servants of sin, and violate the holy and just and perfect law of God, do we re-enact the dread scene of the Crucifixion, and as far as we are concerned, put the Saviour of the world to the like disgrace and scorn which he then endured.

If these thoughts produce in the Christian the sense of guilt and shame, and these reflections make the bitter tears of penitence flow, and produce the horror and detestation of sin—it is so far well. These emotions must be permanent to be beneficial, and produce the fruits of a lively faith and of genuine repentance. If they prove but transient and momentary, the result of excited feelings, but an unchanged heart, the resting in them as the ground of hope is an empty delusion. It will not avail him who has returned to his wonted ways of indifference and transgression, to say, that all is well, because years ago he was converted; and he was converted because he felt contrition for his sins and cast himself on his Saviour for pardon and acceptance. While it is most perilous and delusive to trust in mere feelings and emotions as the proofs of being in a state of grace, it is equally so to trust in the mechanical discharge of the duties of religion, while the heart is untouched, and the life unconformed to the will of God. The use of the sacraments and other means of grace are instruments to an end—"the perfecting holiness in the fear of the Lord." If good thoughts have been cherished, good desires, implanted, good resolutions formed, if any of us have been enabled to discern their besetting sins and in any degree to overcome and subdue them, the efforts must not flag nor the heart become cold, and the man return to his wonted pursuits and pleasures because the gloomy Lent is over. The advanced position he has gained must be preserved, the conquests he has achieved must be rendered secure; the good resolutions and desires must be carried out into active exercise. The vigor and strength received by the soul from penitence and prayer, from fasting and discipline must be made available to new triumphs and continued advances in righteousness and holiness of heart and life.

Lenten Lectures at St. Paul's.

On the evening of Wednesday, the 2nd inst. The Fifth of the course of Lenten Lectures was delivered by the Rev. Mr. Hobart upon the words, *"He repenteth him of the evil."* (Joel ii. 13.) The ancient Jews were very familiar with the sterner and severer attributes of God: These were the traits which the surrounding pagan nations made most prominent in their idol deities, whom they represented as cruel and bloody tyrants; and the worship of them, with the practice of their savage rites, was, in the time of the prophet Joel, constantly encroaching upon the worship of the true God, even among the chosen people. How refreshing, then, must it have been to them to receive such clear assurance of the *gracious* attributes of God! No horrid pleasure did He enjoy in witnessing the pangs of his creatures, like Moloch and Baal; but it grieved Him to wound or afflict the children of men.

But further; God is not only kind in His own nature, and not only grieves to afflict men for sin; but He is even ready to arrest this suffering, as soon as the repentance of men will give Him an opportunity. The prophet Joel had to deal with, not a few individuals only, but a nation of transgressors, who, although constantly in covenant with God, yet had gone on from generation to generation, growing more and more rebellious and idolatrous. They had been appealed to by warnings and denunciations, but they had refused to repent. and the day of vengeance was nigh at hand. Their enemies were gathering round them, ready for the attack and the slaughter. Yet even at this late moment, another proclamation was made, another invitation to repentance: "Turn ye even to me, &c." And let no one think that it argues lightness of purpose in God, or inconsistency, that all His long and vain preparations should so easily be brought to nought. This would be to judge the Highest by man's small pattern of what he calls "consistency." But God moves by higher rules. This freedom belongs to the Royal Prerogative of His Majesty and Omnipotence.

We cannot speculate and dogmatize as to *how* the Almighty and the Unchangeable *can* repent. Our faculties will not suffice for such empty and mischievous investigations. Let us rather adore that wondrous economy of Omnipotence, by which God can be just, and yet a justifier of sinners.

But it may be asked: can there be any great guilt in sin, if God can be so easily moved to pardon its punishment? By viewing it in this light, we rashly presume to degrade the wonderful kindness of God by a low and debasing process, which would pervert the strongest argument for our repentance into an inducement to continue in sin. This whole matter is a mystery to us;—a mystery which we could hardly have comprehended clearly, from what is said in the Old Testament, but which is more thoroughly explained in the New. *This* teaches us how Justice and Mercy are at length reconciled.

Reposing confidence in the omnipotence, the love, the kindness, the long-suffering tenderness of God towards us, let us meditate on the precious assurance conveyed in the words, "He repenteth him of the evil." In the midst of His ineffable glory, where He wills and worlds obey, yet our sufferings and pains come up there before Him, and it repenteth Him that any one individual should in any form, have incurred the penalty of sin. Surely, then, it should repent *us* of having grieved a Being so full of love, so considerate for us, so tender-hearted for our sufferings. And as this Holy Season goes on, and we at length enter into the shadow of that dark cloud under which He passed, when He was bruised for our transgressions; let our hearts become broken and contrite at the thought that *our* sins swelled the burden of that awful anguish then endured, for our sakes, by the Son of God.

Burlington College.—A handsomely printed and full account of the late commencement of this promising institution reached us some weeks since but a press of other business prevented our noticing it as intended. It publishes at length some of the speeches at the commencement dinner, especially those of President King, and Messrs. Littell, Peter (British Consul at Philadelphia,) and Dr. Mutter. The orations printed are the Exodus from college, the Genesis of life" by G. Mc Culloch Miller, "Sir Philip Sidney," by G. Hobart Doane, "Martyrs" a Poem, by Wm. C. Doane, a noble production which has already appeared in our columns, "The Last," the valedictory oration by the same young gentleman, and "No More" the farewell poem from the same gifted pen. The *Baccalaureate Address* by the Right Rev. President will be found on the first page and while it sets forth most admirably the character and objects of the institution, must be particularly gratifying to the *Episcopal Recorder* and its patrons as showing them that a truly Evangelical College exists ready made for their needs. An address is signed by nearly 70 gentlemen clerical and lay, who were present on the occasion, expressing their gratification at the result, and their full confidence in the integrity and purity of purpose of the Right Rev. President, and the assurance of their entire sympathy and support in his further progress.

Foreign Intelligence.

The *Baltic*, of the Collins' line, arrived on Thursday night, after a passage of a little over twelve days. She brings dates to the 22d ult.

It seems the two parties of the Bourbons are completely at variance, in consequence of the defeat on M. Creton's motion, and are coquetting with the Reds in hopes of strengthening their respective parties. This is a very dangerous game. It appears too, that the Reds are gaining strength in some of the rural districts. The President is said to be desirous to have the law repealed which limits the right of suffrage, and has directed that the officers of the National Guard be chosen by universal suffrage; this has caused great commotion in the Assembly, and a law has been hurried through, providing for the election on the restricted basis. They fear the effect of a fully popular vote would be to increase the power and term of office of the President.

M. Michelet, Professor of History in the College de France, has been dismissed for disseminating his political opinions and attacking the Jesuits in his Lectures. This created quite a disturbance; some 1,500 students formed a public procession, and several were arrested.

The last accounts from Germany, state that affairs are much more complicated. Baron Manteuffel's plan of accommodation has been rejected by the King of Prussia, and a new plan proposed. This demands that the Federal power consist of 17 instead of 11 votes, and that the additional six be divided among the smaller States; also that a complete equality with Austria be granted to Prussia in all respects. It seems certain that England and France have remonstrated very decidedly against the admission of the non-Germanic provinces of Austria into the Federal Union; and it is reported that Russia also is unfavorable to the scheme, which would weaken her present hold upon Austria.

It is stated that the Papal Government had requested the King of Naples to keep a strong force on the borders in readiness to march to his assistance if necessary.

A fine specimen of subordination and unanimity is now exhibiting in the French Church. The Archbishop of Paris issued lately an address, warning his clergy against intermeddling in political parties and contests. The Bishop of Chartres has come out in a fiery letter in reply, and deems this advice unorthodox and heretical. He maintains that politics are even more the care and duty of the priest than the layman.

The debate on the 2nd reading of the *Papal Titles Bill*, still continued. On Monday, the 17th, the Solicitor General explained his views, and contended that a territorial, and not a spiritual jurisdiction merely, was claimed. He stated that the late Archbishop Crolly assented to the Act establishing the Queen's Colleges, and that Dr. Cullen, to all intents and purposes an Italian Monk, was sent over by the Pope to oppose them, and decided by his casting vote at the Synod of Thurles, that the Roman Catholics should not support these Colleges. He contended that the law of the land had been grossly violated. Mr. Cardwell, in reply, wanted to know what Her Majesty's Ministers and Law advisers had been about all the time!

The debate was renewed on Thursday. In its course quite a scene occurred. Mr. Drummond, in a very pungent and sarcastic speech, remarked that the English people hated impostures, and would not tolerate the importation of winking images, bleeding pictures, liquified blood, and drops of milk of the Virgin Mary." This threw the Papist members into a paroxysm of fury. One demanded that the words be taken down! Another moved that the house do immediately adjourn. Others imitated the example of the rioters at Ephesus, who cried unceasingly, "Great is Diana of the Ephesians." The Speaker intimated his wish that members would abstain from irritating topics, which Mr. John O'Connell was pleased to term a reprimand, which called down upon himself the reprimand of the Speaker, who decided that the member on the floor was strictly *in order* according to the rules of the House. The Papists amused themselves for a long time, with cock-crowing, shouting, and various discordant cries, but at length were brought to some sort of comparative quiet, and Mr. D. finished his speech. Sir James Graham made an able speech against legislation on this subject: he contended that the preamble with the first clause, virtually contained the 2nd and 3rd it was proposed to omit. It had been the policy of Parliament, of late, to remove penal restrictions and not to impose them, and he saw no reason for retrogression in the present instance. Government had not enforced the penalties of the Act of 1829, against Dr. McHale, who had, in repeated instances, ostentatiously violated the law, and he believed that if the present bill passed, it would be equally inoperative. If it was attempted to be vigorously enforced there was danger of civil war—in Ireland at least. Lord John Russell defended the bill, and the debate was adjourned to Friday. Then another squabble arose from the sensitiveness of the gentlemen from Erin, who contended a gross breach of decorum, not to say of piety, had been committed. Lord John Russell endeavored to make peace, saying he fully agreed with the decision of the Speaker, but hoped that members would not employ allusions calculated to give offence. This was stigmatised by some of the more belligerent, as offence No. 2. A debate also arose on the question of Miss Talbot's fortune mentioned below, which had no tendency to restore good feeling. It was stated by Lord John Russell, he hoped to have the question taken on the 2nd reading on Monday.

The Hon. C. F. Berkely, in a petition to the House of Commons, states that a Miss Talbot, with a fortune of £80,000, has been induced by her guardians, the Earl and Countess of Shrewsbury, to enter a Convent at Taunton as a postulant, with the intention of taking the veil, at which time her fortune will become the property of the Convent. The aid of Parliament is invoked to prevent this abuse, but it does not appear easy to determine how it can be prevented. An application has also been made to the Lord Chancellor, by the friends of Miss Talbot, to carry into full effect the provision of the will of the late Earl, by which she becomes entitled to this £80,000. The case is exciting much attention. The danger of allowing the accumulation of vast property in the hands of the Romish priesthood, is obvious enough, and has been guarded against even in countries where Popery is the prevalent religion.

On the motion of Sir R. Inglis, a letter has been printed among the Parliamentary papers, from the Lord Bishop of Sydney, to Sir C. Fitzroy, the Governor, in relation to the rank of precedence of Bishops appointed by the Pope within her Majesty's dominions. On the 22d of May last, the Bishop of Sydney addresssed the Governor, stating that he had received the despatch of Earl Grey, directing that "the Bishop of the Church of England in New South Wales ought to have precedence of the Roman Catholic Archbishop." His Lordship is puzzled by this designation, as there are other Bishops in New South Wales; but assuming it, from attendant circumstances, to designate the Bishop of Sydney, he begs, plainly and explicitly, to be understood, that in availing himself of the circumstance to render homage to her Majesty by attending the levee of her representative, on her birthday, he does not separate himself "from the other Bishops of the Church of England, my Suffragans of Newcastle and Melbourne, within your Excellency's Government, who are still left in a position with relation to the Romish hierarchy, which I would not be suppose even indirectly to countenance or approve." After further protest of a similar character, the Bishop concludes:—

"The right and full power of her Majesty to bestow rank and precedence upon any of her subjects, and therefore upon Romish ecclesiastics, regarded as individuals, and not as a class or order of men, cannot be doubted or questioned, if this prerogative be exercised by the customary forms of grants for such purposes; but the question I am compelled to raise is, whether directions issued not expressly in the name of her Majesty are in force to invest the Pope with the sovereign prerogative of conferring, even virtually, rank and precedence at his own will, upon his nominees, and in virtue only of his nomination, within this realm."

At the end of July the Governor enclosed the letter to Earl Grey, which was received on the 4th of January. No answer has been returned to the letter or despatch, and both arrived in this country when the agitation against Papal aggression was rife.—*Guardian.*

The Presbyterians, it will be remembered, were among the first parties who unsettled the clergy reserves in Canada, diverting them from the Church of England. They would not rest until they had secured a portion in them for the Scotch Kirk, and helped to lay them open to all sects and denominations. Now the Legislative Assembly, in an address to the Queen, have recommended that the clergy reserves should all be sold, and so alienated from religion altogether. At this the Presbyterians in Scotland are roused, and in the Commission of their established Assembly, held on the 5th inst., in their Assembly Hall, in Edinburgh, they resolved on addressing her Majesty against the purport of the address of the Legislative Assembly in Canada; but they seem to have no compunctious visitings as to the part which they have themselves all along been taking in unsettling these clergy reserves. They had not any the least scruple, in appropriating the property of the Church, but now they profess to abhor sacrilege!—*Ibid.*

The Archbishop of Canterbury and the Rubric.—It is understood that the Archbishop of Canterbury proposes to bring the rubrical question to an issue in his diocese. His Grace is said to have been in correspondence for some time past with several clergymen of his diocese, on the subject of alleged Romanizing practices; some of the clergy at once yielding to his Grace, while others vindicated their proceedings as being conformable to the rubric. In one case, that of the Rev. C. S. Caffin, of Westerham, Kent, who persisted, after the Archbishop's private remonstrance, in intoning the prayers; his Grace has issued a monition, enjoining the discontinuance of the practice, with a view to further proceedings in the Ecclesiastical Court, in the event of non-compliance. An application to the Court of Queen's Bench is spoken of, to supersede the monition, in the supposition of its trenching upon the liberty of the clergy to perform the service according to their own discretion, within the terms of the rubric.—*John Bull.*

A Curiosity of Literature.—An address has been transmitted by the presiding Bishop of the American Church to the Archbishop of Canterbury, stating:—

"While we deeply sympathize with your sufferings in repelling the unrighteous attacks of the Pope of Rome, that great enemy of the Gospel, we bless God that you are protected by a civil power, which under Divine mercy protected your predecessors from Papal fulminations in setting forth the Holy Bible, and enabled, and still enables you to spread its saving truths throughout a benighted and perishing world.

May that union between you and such a Christian Government continue unimpaired till Popery shall be no more! May the endeavours of misguided men, who would sever this connexion (now most of all other times needed for the preservation of civil and religious liberty) be frustrated! May the arm which is now raised to destroy Moses, under a false pretence of favoring Aaron, be arrested by the united strength of all true Israelites!

"May the Lord of Hosts, the God of Abraham, Isaac, and Jacob, sustain the union of his servants, Moses and Aaron, so long as they both cling to the ark of safety, Jesus Christ our Lord!

"Thus may the Church of England be blessed, and her sons and her daughters go in and out in peace and safety, while they serve the God of their martyred fathers in sincerity and truth.

"These devout wishes are offered with great sincerity to the Throne of Grace by your Lordship's most faithful friend, and aged servant in the Lord Jesus Christ.

(Signed) "Philander Chase.

"Jubilee Cottage, Diocese of Illinois, Jan. 8, 1851."

The following is the Archbishop's reply.

Lambeth Palace, Feb. 26th, 1851.

Right Rev. and Dear Brother:

I have communicated to my Episcopal brethren the affectionate letter which you have addressed to us upon the subject of the aggression lately made upon our Church, and they commission me to convey their joint thanks for your sympathy, and for the many kind wishes and feelings towards us which you have expressed.

"Though we have much to lament, as well as much to amend amongst us, I trust that there is likewise amongst our people much of vital faith in the truths of the Gospel. And late events have had the effect of showing that the false pretensions of the Papacy are well understood and justly repudiated throughout the land, and that we need not fear, under God's blessing, the encroachments of Romish tyranny

"That the Kingdom of God may prevail, and that Christ may reign in each heart, both in the old country and the new, is the sincere prayer of your faithful and affectionate brother,

(Signed) J. B. Cantuar,

"Right Rev. Bishop Chase." *Guardian.*

New Publications.

Louisiana, Its Colonial History and Romance, by *Charles Gayarre.* New York: Harpers: 1851 8vo. pp. 546.

It has often been said that the Old World is the land of chivalry and romance, and that the settlement of these United States presents only plain matters of fact. To say nothing of other adventurers, the volume before us effectually disproves the assertion, and exhibits enough of enterprise and daring to outweigh half a dozen ordinary novels, There are two series of Lectures. The first contains *four*, from the exploring tour of De Soto, in 1539, to the abandonment of Crozat's Charter, in 1717. The second gives an account of the formation of the Mississippi Company, the Second Administration of Bienville, the bloody wars with the Natchez and Chickasaws, and the succeeding of the Marquis de Vaudreuil to the Government in 1743. In the first series the author has set his facts in what he calls "a gilded frame," and has used much fancy and embellishment in his narration. The effect is very pleasing and attractive, though how far fiction has intruded itself we cannot say. The brief note at the end of the 4th lecture serves to cast a doubt over the whole; for if the Mlle Crozat whose hapless love and unhappy death is so plaintively described in the Lecture, was the same lady in fact with the one mentioned in the note as the wife of the Comte d' Evreux, the abrupt dispelling of the airy woven dream of the author in the reader's mind, makes him deem all that has been told as alike unsubstantial. In the second series M. Gayarre has kept more strictly to the actual course of events, and affords a vivid picture of the heroism and valor of the gallant Frenchmen who laid the foundations of the rising Colony. The whimsical peculiarities of some of them, as Cadillac, are admirably delineated, and afford an agreeable contrast to the highly wrought and chivalrous details of other parts of the volume. The work is one of an attractive character, and conveys ample information respecting the early Colonial History of Louisiana. We trust the subject will be continued by one so able to do it with life and effect.

Lyra Catholica, containing all the Hymns in the Roman Breviary and Missal, with others from various sources, with a collection of Hymns and Anthems, &c. Dunigan & Brothers. 1851. pp. 576.

The translations of the Hymns from the Breviary are by Mr. Edward Caswall, A. M., and in general possess much merit, and follow closely the originals. The ancient hymns, pure in sentiment, nervous in diction, and scriptural in expression, form a strong contrast with the fulsome adulation and heathenish adjurations to some of the modern Saints; and the pitiful whinings of the poor pervert Faber, and others of the same school, show by example the vast difference between the early Catholic Church and the modern Romish body that would exclusively usurp that title. The hymn to St. Elizabeth of Portugal, many of those addressed to the Blessed Virgin, St. Joseph, and several others, cannot be read without the most profound compassion for the deluded writers and the misguided readers into whose hands they may be put. If the dates of the respective poems and the names of the authors were given, it would be a profitable volume for the well instructed Churchman. Some by modern authors are unobjectionable and highly beautiful.

The publishers are entitled to much credit for the beautiful volume, in style and typography, which they have produced.

The Church Review for April has been published, (Stanford & Swords, New York.)

1. Historical Studies, a Sketch of the general and outline views which should guide the student of History in laying out his plans and constructing his frame-work. Matters of detail will be treated of in a future number. 2. A. D. 1829 to A. D. 1850—an attempted sketch of the chronicles of the Anglican and American Churches during that period, too undiscriminating and uncandid to be of any real use. 3. *Earthly Ties, and the Social Economy of another Life*, a sensible and well written article; 4. *A Half Century's Progress*, is an ably condensed account of the momentous period of the last 50 years, and the changes, religious and political, that have been wrought. 5. *Loyalty to the American Constitution*, does honor to the writer's head and heart. It clearly defines the nature and obligation of *Loyalty*, or obedience to *Law*, and shows the perfect compatibility of human liberty with this obedience. God is the supreme lawgiver—all ultimate authority is with him. All Government is of Divine appointment, but varies in its character to suit the different relations of mankind. Three constant institutions have been preserved from the beginning—the Family, the Nation, and the Church. This is generally acknowledged in respect of the *first* and *third*; but it is equally true of the *second*. It is not the force of law as an abstraction that compels obedience, nor the mere will of the people. but Heaven's own voice and power acting through the State. It is the duty of those who administer the State to seek instruction from Him whose servants they are. The principle is illustrated by capital punishments, the duty of patriotism, and the lawfulness of defensive war. The author concludes with an animated exhortation to defend the Constitution against the foul aspersions and treasonable designs of certain fanatics of the present day. Article 6 is on the late Dr. Jarvis's *Church of the Redeemer*, and will be read with deep interest, both on account of its own merit, and the recent loss which as Churchmen we deplore. 7. *The World in the Church* sets forth some defects among us plainly and forcibly. *Book Notices, Literary*, Ecclesiastical, and Foreign Intelligence.

Harper's New Monthly Magazine for April is well filled, as usual. We would mention the biographical sketches of Irving and Bryant, the voyage in search of Sir John Franklin, and the Visit to a Coppermine. "My Novel" is continued. There are several pleasing tales, and the useful Summary of Intelligence at home and abroad. The illustrations, especially the residences of the authors above-named, and the perils from Ice in the Northern Seas, are an agreeable addition to this excellent periodical.

The International, from Stringer and Townsend, has a candid examination of the writings of Fenimore Cooper, notices of Nell Gwynn and Mrs. Shelley; an interesting paper on *The Stones of Venice*; continuation of *James's Story of Monte Leone; Books and Book Authors*, a prominent and instructive feature in this periodical; *Doddridge*, from the North British; Historical Review of the Month; Obituary Notices of distinguished persons.

Appleton's Mechanic's Magazine, for April, has also appeared and has several highly useful papers on Improvements in Steam Engines. Rolling Metals, Forging, Bridge Building and Railways, Pile Driving by Atmospheric Pressure; Reviews of Practical Mineralogy, Iron in Railway Structures, and Alexander's Dictionary of Weights and Measures; Patents and Correspondence.

The 27th No. of their Dictionary of Mechanics and Engineering has also appeared. The principal subjects are:—*Machines, Magnetism, Marble Sawing Machinery, Marine Steam Engines and Materials*, and about 140 illustrations, some of large size and much complexity.

The New York Ecclesiologist, for March, has recently been published by Messrs. Stanford and Swords. It is a number of much ability and ably defends the cause. Subjects:—1. *Ecclesiology in America*; 2. *Metrical Psalmody*, by Rev. J. W. Shackelford; 3. Ecclesiological Tendencies not Rome-ward; 4. *Review of Works on Timber Roofs*; 5. *Letters from South America*; 6. *The Cantus Collectarum*, from the (Eng.) Ecclesiologist, which it may benefit our brother of the *Southern Churchman* to read; 7. Pugin's Comments on the Oratorian Model Church, pungent and entertaining; 8. Churches on Mount Athos, Eastern Churches, New Churches. Quarterly Meeting of the Ecclesiogical Society.

We acknowledge the receipt of the Mercersberg Review, for March; the *Bibliotheca Sacra*, for April; and also the Methodist Quarterly Review, which able periodicals will be more fully noticed in a future number.

It will be perceived by the advertisement of Messrs. Stanford and Swords, that the Sermons and Charges of Bishop H. U. Onderdonk have been published in two vols. of about 420 pages each. The first vol. contains 29 Sermons under the head, "*Elementary Piety*, and 6 Miscellaneous, 35 in all. The second, 20 Sermons, adapted to the "*Cycle of the Church*," and five Charges with a Dissertation on the *Commemorative Sacrifice*, and "Thoughts on the Angelic Anthems." The appearance of these works, and the peculiar circumstances under which they are published, must prove highly gratifying to the numerous friends of the Rt. Rev. and venerable author.

The same firm have also just published the Choir and Family Psalter, being the Psalms of David, together with the Canticles of the Morning and Evening Prayer, and occasional offices of the Church, arranged for chanting; to which is prefixed a *selection* of chants, by Rev. J. W. Wainwright, D.D., and Rev. W. A. Muhlenberg, D.D. We have but time to mention (the work having just reached us) that it is a beautifully printed quarto of 237 pages. It contains 75 single, and 43 double chants, carefully selected for congregational use, and the harmonies diligently revised by Mr. George F. Bristow, organist of St. John's Chapel, in this city. The Canticles and Psalter have been pointed and divided by the Rev. Dr. Muhlenberg, who after much consideration has employed the accentuated method in preference to the syllabic adopted by him in his figured Psalter. The music staves to this portion of the work are left blank, and may be filled up *ad libitum* for the occasion in lead pencil and then erased. By reference to the advertisement of Messrs. Stanford and Swords, other particulars necessary to be known may readily be obtained.

The True Catholic has been received as also Brownson's Quarterly Review, for April.

Diocesan Intelligence.

New York.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

Fifth Wednesday in Lent, April 2. P. M. In the Church of the Ascension, New York, Evening Prayer was read by the Assistant to the Rector, the Rev. J. Selden Spencer, Deacon. The Bishop confirmed *twenty-four* persons, and delivered an Address. The Preface was read by the Rector, the Rev. Gregory T. Bedell.

E. In the Hall occupied as a Place of Worship by the congregation of Calvary Church, Williamsburgh, Prayers were read by the Rev. J. M. Haskins, and C. Reynolds. The Bishop confirmed *eleven* persons, and delivered an Address. The Rector, the Rev. B. F. Taylor read the Preface.

Fifth Friday in Lent, April 4. E. In Christ Church, North Brooklyn, Evening Prayer was read by the Rev. J. M. Haskins and J. C. Brown. The Sacrament of Baptism was administered to *three* adults, by the Rector, the Rev. C. Reynolds. The Bishop preached and confirmed *twenty-nine* persons.

Fifth Sunday in Lent, April 6. A. M. In St. George's Church, New York, Morning Prayer was read by the Rector, the Rev. Dr. Tyng. The Bishop preached and confirmed *forty-one* persons.

The Rector of St. George's having learned before the Service that the Bishop of New Hampshire was desirous of availing himself of a very favorable opening for the establishment of a Church in Hanover—the seat of that venerable and influential institution of learning, Dartmouth College—very kindly proposed to bring the subject at once to the notice of the congregation, and receive their contributions in aid of the effort. This was accordingly done; and the response on the part of the parishioners present, was the handsome sum of two hundred dollars.

P. M. In the Church of the Holy Communion, Evening Prayer was read by the Rev. Dr. Wainwright. The Pastor, the Rev. Dr. Muhlenberg, read the Preface. The Bishop confirmed *twenty-eight* persons, and delivered an address.

E. In Emmanuel Church, Prayers were said by the Rev. T. A. Eaton and the Rev. J. J. Elmendorf, Deacon. The Lessons were read by the Rev. J. W. M'Ilwaine and W. O. Lamson, Deacons. The Sermon was preached by the Rev. Dr. Muhlenberg. The Rector, the Rev. A. S. Leonard, read the Preface. The Bishop confirmed *eighteen* persons, and delivered an address.

Acts of the Ecclesiastical Authority.

The Rev. Joseph M. Waite and the Rev. Timothy F. Wardwell, have been received as Presbyters of this Diocese, upon Letters Dimissory; the former from the Bishop of Ohio, the latter from the Bishop of Western New York.

Notice has been received of the resignation of the Rev. George W. Timlow, of the Rectorship of Grace Church, South Middletown, Orange Co.

Appointments by the Standing Committee for the Visitation of the Bishop of New Hampshire.

Sixth Thursday in Lent, April 10, E. St. Clement's.
Sixth Friday in Lent, April 11, P. M. Grace, Brooklyn.
E. All Saints, N. Y.
Sunday before Easter, April. 13, A. M. St. Paul's, New York.
P. M. Annunciation.

Connecticut.—*Funeral of Dr. Jarvis.*—The funeral of the Rev. Dr. Jarvis was attended at Middletown, on Saturday, the 29th ultimo, by a large concourse of citizens and strangers, drawn thither by the sad occasion. Besides the Bishop of the Diocese, the following Clergy were present, viz.:—Rev. Drs. Coit, Mead, Wheaton and Williams; and the Rev. Messrs. Capron, Chapin, G. S. Coit, Coxe, DeKoven, Deshon, DeZeng, Emery, Everest, Garfield, (of N. Y.) Goodwin, Ingersoll, (of W. N. Y.) Jackson, W. Jarvis, G. H. Nichols, Pitkin, Richardson, Rankine, and Sherman. There was a highly respectable delegation of the laity from Hartford, Portland, and neighboring places. The procession was formed a little before two o'clock, and proceeded from the house to the Church. The pall bearers were the Rev. Drs. Coit, Mead and Wheaton, and the Rev. Messrs. Coit, Emery and Pitkin. The corpse was met at the entrance of the Church by the Rev. Mr. Goodwin, Rector of the parish, who read the opening Sentences. The Anthem was read by the Rev. Mr. DeKoven, the Lesson by the Rev. Mr. DeZeng. The Sermon was preached by the Rev. Dr. Williams, from Heb. xi. 4: "*He being dead, yet speaketh.*" The character and services of the deceased were set forth with strict and impartial fidelity, and yet—what one always desires to see where a good man is the subject—the whole picture was warmed up by the genial tints of a pencil dipped in love. The preacher dwelt on the admirable qualities of his friend and master, as the learned Theologian, as the faithful Priest of God, and as the Christian man. The Sermon was afterwards requested by the Bishop and Clergy for publication, but the request was not complied with, on the ground that a full Biography of Dr. Jarvis will be given to the Church at no distant day.

The Sermon ended, an appropriate hymn was sung by the choir, as a psalm had been sung before it began. The concluding prayers were read by the Rev. H. B. Sherman. All who took part in this service, except the Rector of the Parish, had been Students in Theology under Dr. Jarvis.—The procession was again formed, and proceeded to the burying-ground. The remains of the deceased were deposited in a vault, to be removed at some future day to their permanent resting place. The Service was here performed by the Rev. Mr. Goodwin—the Bishop reading the sentence of commitment.

The Clergy subsequently met at the Rector's study, when, the Bishop being in the chair, Dr. Mead moved that a Committee be appointed to draft resolutions appropriate to the sad occasion. The following gentlemen were nominated on this Committee, viz.: the Rev. Drs. Mead and Wheaton, and the Rev. Messrs. Richardson and Coxe. The Rev. Prof. Jackson was appointed Secretary of the Meeting. The following Preamble and Resolutions having been reported, were unanimously adopted:—

Whereas, it hath pleased Almighty God in His wise Providence, to take out of this world, the soul of our deceased brother, the Rev. Samuel Farmar Jarvis, D.D. LL. D.; therefore,

Resolved, That we submit to the Divine Will in this mournful event, with resigned, yet sorrowing hearts.

Resolved, That in the death of Dr. Jarvis, we have to lament the loss of a brother and a friend; of one whose memory, as a venerable Doctor of the Church, we will ever cherish with grateful affection, and whose sincere devotion to the Holy Offices of the Christian Priesthood, we will ever esteem a fit example for our imitation.

Resolved, That in this sad event, the Church at large is called to mourn the loss of one whose profound and varied learning, whose thorough acquaintance with her principles, and whose unwavering devotion to her interests, have long been beneficially felt in her General and Diocesan Councils, as well as evinced in the progress of his special work as Historiographer of the Church—a work now arrested by the hand of death.

Resolved, That a copy of these resolution be transmitted to the family of the deceased, with the assurance of our heartfelt sympathy and condolence.

Attest,

T. C. Brownell,
Chairman of the Meeting,

A. Jackson, Secretary.

Calendar.

Confirmation in St. John's, Hartford.—On the Fourth Sunday in Lent, the Bishop of the Diocese visited St. John's Church, Hartford, and administered the Holy Rite of Confirmation to *thirty* persons. After the Laying on of Hands, the candidates were addressed in a very earnest and appropriate manner by the Rector. The services throughout were unusually solemn and impressive.—*Ibid.*

The Rev. Dr. Morris, the Rector of Trinity school sailed for Europe in the Franklin on Saturday last. We regret to learn that the state of his health rendered a respite from his arduous and responsible labors absolutely necessary. The trustees of the school in granting him leave of absence, expressed their high sense of the value of his long-continued, and most faithful and successful services. We earnestly hope that he may soon be restored to his family and friends in renovated health. The school will be continued as usual, under proper arrangement, made with the sanction of the Trustees.

CLERICAL CHANGES.

Rev. Henry Olmstead has resigned the Rectorship of Trinity Church, Ansonia, and entered on his duties as Rector of Trinity Church, Branford, New Haven Co., Connecticut.

Rev. D. D. Flower, having resigned the Station at Jacksonville, Ala., and removed to Matagorda, Texas, desires that letters and papers for him, may be directed to the latter place.

To Correspondents.

C. T. A. is thanked for his suggestion. If he will furnish us a series, we shall be happy to consider them. "*Justitia*" is under consideration. "A Pupil" shall be inserted next week. A. L. B. will be attended to soon.

"C. L." is just received.

Died.

On 28th March, at No. 5 6th Avenue, N.Y., Mr. Jas. Fairgrieve, aged 38 years and 5 months, and was interred in Trinity Cemetry.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 17th instant, at 8 o'clock.

F. W. Welchman, Rec. Sec.

LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

New York Society Library, corner Broadway and Leonard street, Rev. John Grigg, Rector.

To morrow evening at 7½ o'clock, the Lecture will be upon "the Absurdities of Infidelity" All are invited. Seats Free.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow st., near Grand.

Rev. Dr. Hawks will preach the Quarterly Sermon in this Church, to-morrow evening. A collection will be made to sustain this growing parish.

April 12, 1851.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Monday evening next, 12th instant, at 7½ o'clock.

April 12, 1851. Thos. P. Cummings, Rec. Sec.

CALVARY FREE CHURCH, WILLIAMSBURGH,
Third st., near Grand.
Rev. B. F. Taylor, Rector.

A sermon will be preached in this Church, to-morrow evening, at 7½ o'clock, when a special collection will be taken up in aid of the minister of the parish; the Pastoral Aid Society having, with that *enlarged charity* which "believeth all things," "hopeth all things," very prudently declined rendering any assistance to the rector. What a pity Mr. S—— left us! for this inestimable "*Aid*" to—whom?—might have paid his salary, and even loved him so much as to build him a synagogue!

April 12, 1851.

BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the first day of May next. Early application is requested. Address, the Right Rev. Geo. W. Doane, D.D., President, Burlington, New Jersey. Apr 5 2m

ST. MARY'S HALL,
Burlington, New Jersey.

The Twenty-ninth Term of this Institution will open on the first day of May next. Early application is requested. Address the Right Rev. Geo. W. Doane, D.D., Rector.

Apr 29-2m

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at ½ past 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since March 31, viz:

Trinity Ch, Mineral Point, Wis, 7; St Pauls, Concord, N H, 8 63; S S St Pauls, Detroit, Mich, 15 94; Ladies Miss, Soc, Trinity ch, Newtown, Ct, 12 36; J K Sass, Esq, Charleston, SC, for Oregon, 10; St Pauls, Medina, Ohio, half 5. Total, 58 95.

THOMAS N. STANFORD, Treas.,
New York, April, 8, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Mar. 31, the following contributions, viz.:

A C R, Phila, by Stavely and McCalla, for Rev Mr Syle's poors purse, Chi, 15, do, for Cavalla ch, 5—20; Arlington Station, Fairfax Co, Va, by J P Hubbard, Ed, Af, 20, J P H, Ed, China and Afric, 45—65; Christ, Gardiner, Maine, addl, by Bp Burgess, 20; a member of All Saints, Frederick, Md, Fem Sch Buildg, Chi, 20; Am Bible Soc, for publishing translation of Scriptures in Chinese, 1000; St Johns, Portsmouth, NH, 40 5; Fam mite box, 2; Miss of Rev B C Webb, Prince Wm Co, Ed, child under Mr Payne, Cavalla, 20; Mon Miss Lec, Charleston, (of which for Af, 1) 7 51; St Michaels, Charleston, SC, 30 87; Mrs Holbrook, of do, Ed Af, 30; a friend to missions, Fem Sch Building, Chi, 100; St Pauls, Camden, NJ, 5; Mrs Parker, Proctorville, Vt, 4. Total, 1364 43.

P. P. IRVING,
April 7, 1851. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 1st inst.

Church of the Holy Comforter, Rev D V M Johnson, 4 62; Grace ch, Cherry Valley, Rev J Leander Townsend, 4; Miss M H Jackson, 1, Rev A Ten Broeck, 1, annual. Total, 10 62.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 9, 1851. 20 John street.

WAINWRIGHT & MUHLENBERG'S CHURCH MUSIC.

STANFORD & SWORDS Have just published the Choir and Family Psalter, being the Psalms of David, together with the canticles of the Morning and Evening Prayer, and occasional offices of the Church arranged for chanting, to which is prefixed a selection of Chants, by the Rev. J. M. Wainwright, D.D., Assistant Minister of Trinity Church, New York, and the Rev. W. A. Muhlenberg, D.D., Pastor of the Church of the Holy Communion, New York, in 4to. Price $2. Published this day.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

BISHOP H. U. ONDERDONK'S SERMONS.

SERMONS and Episcopal Charges, by the Right Rev. H. U. Onderdonk, D.D., 2 vols 8vo, price $5.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

CHRIST CHURCH HALL, POMFRET, CONN.
REV. ROSWELL PARK, D. D., RECTOR,
John N. Marvin, A.B., Assistant.

THE SUMMER SESSION, of Fourteen Weeks, will commence, D.V., on Tuesday, the 29th day of April. The whole number of pupils is limited to eight family scholars and sixteen day scholars. The terms for family scholars, are $100 per session, one half payable in advance. Tuition for day scholars, $12 per session. Reference may be made to the Right Rev. Bishop Brownell, Hartford, Conn.; Rev. Drs. Wainwright and Whitehouse, New York city, and Rev. Dr. Vinton, Brooklyn, N.Y.

April 12-4t.

THE NINTH TERM of the Church School, known as the "Retreat," on School House Lane, a healthful and beautiful situation, five miles from Philadelphia, will commence on the 10th of April. Application to be made to Miss Spafard, Principal, or Edward Spafard, Esq., Curator, P.O. Manayunk, Phila. Co., or to the Rev. C. B. Wyatt, Rector, Robert Ralston, Dr. Charles Friechel, and James C. Kempton, School Committee, of the Vestry of St. James the Less, P.O. Philadelphia.

The Professorship of Music being vacant, application for that situation, and that of Organist, may be made to

ROBERT RALSTON,
4 South Front-st., Phila.,
Warden of the Church of St. James the Less, Falls
April 12-3t of Schuylkill, Phila. Co.

BOARD IN A CHURCH FAMILY.

A PRIVATE FAMILY (who are Episcopalians) desire to let one or two front rooms on the second floor, "which connect with the hot and cold bathing apartment," with or without partial board. Address "Nelson," at the office of this paper.

April 12-2t.

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar 29-tf.

MUSIC TEACHER.

WANTED, a Lady to reside in a Family near this City, as teacher of Music, French and Drawing. Address box 826, Post office.

March, 15. 3t$

LITTELL'S LIVING AGE, No. 361, 12½ cents.

CONTENTS.

1. Neander, *North British Review.*
2. Origin of the Crystal Palace, *Household Words.*
3. Hildreth's History of the United States, *New York Tribune.*
4. Pianist and Patriot, *Bentley's Miscellany.*
5. Authors of "Jane Eyre" etc, *Athenæum.*
6. Gabrielle; or, the Sisters, *Fraser's Magazine.*
7. Young's Beranger, *Sharpe's Magazine.*

With poetry and short articles.
A new volume has just commenced.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings New York.

CHESTNUT HILL SCHOOL.
Three miles from the City of Baltimore.

THE Sixth Semi-Annual Session, opens on Thursday, May 1st.

The intellectual training of this Institution, is thorough, and such as to prepare young gentlemen for College, or the Counting-room; whilst their moral and religious education receives prominent attention.

It is a Church School, in a private family, offering, in the refining influence of domestic intercourse, a substitute, as far as may be, for parental and home associations.

The number of pupils is limited, which conduces to their faithful supervision and individual improvement.

Chestnut Hill is in an elevated and retired position, and remarkable for natural beauty and entire healthfulness.

The Family and School arrangements in every respect, meet the approval of Parents.

Terms, 100 dollars for Session five months.

Mar 29 3t FREDERICK GIBSON, Principal.

Poetry.

From the Southern Churchman.

The Passion Flower.

"Her heart was a passion flower, bearing within it the crown of thorns, and the Cross of Christ."—*Jeremy Taylor.*

Oh precious flower, in thee we trace
The story of a Saviour's grief,
We seek the spear, which pierced his side,
In every sharp, and pointed leaf.

The cords that bound his tender hands,
Thy curling tendrils well proclaim
The petals ten, the apostles shew,
(For Judas here we cannot name,
And Peter in an evil hour,
Had yielded to the Tempter's power.)

The pillars in the centre are
The sacred cross or holy tree,
* And show the drops of blood he shed,
When weeping in his agony.

The hammer and the cruel nails
In stamina and style are borne,
And round the inner circle see
The piercing crown he wore of thorns.

The radiance, like the setting sun
Shoots upward, beams of light,
The blue is but the type of Heaven;
Of innocence, the white.

Three days this flower blooms, and tells
The mysteries of Redeeming Love,
Thus in the tomb the Saviour lay
Three days e'er He arose above.

So in this holy time of Lent,
Our hearts shall be a Passion-flower,
Bearing the crown of thorns and cross,
To shield us in temptation's hour.

Our Saviour then will bear for us,
The heavy weight of guilt and woe,
Which every human heart must feel,
Unless a God in Christ we know.

G. E. F.

Riversdale, March 22.

* The Pasi-flora Alta.

Selected Matter.

From the Spirit of Missions.

Extract from a Letter of the Rev. W. Syle.

Now for our work: The Bishop, notwithstanding a return for several weeks of some of his most distressing symptoms, has nevertheless been carried through the labor of preparing for the press a pretty long "Defence" of his "Essay," written about four years ago, and which had been, in the mean time, assailed by Dr. Medhurst, Sir George Staunton, Dr. Legge, and others. Of its character, and the necessity for its publication, you will be able to form a better judgment on perusing it than I could well give in this letter; though I ought perhaps, to add, that only those who are made to *feel* (as I am every day) how *shocking* a thing it is to hear the Holy, Blessed, and Only God, called, by Christian Missionaries, after the name of an odious idol or an atheistic abstraction—only such can know fully how imperative the necessity is, that some one competent to the task should stand up, and stand out in resisting the ill-omened phraseology, which—alas, for our peace and the spread of the Truth of God—has within a few weeks been deliberately printed in a large edition of St. Matthew's Gospel.

But to come to a pleasanter topic—our school. Whilst the Bishop was engaged at his desk, my mornings were occupied in instructing the head class of boys, eleven in number. This duty became so interesting, that it was not without some reluctance I gave back my temporary charge of them, and betook myself once more to my Chinese studies and teachings. The boys (or youths rather, for they are all about 17 or 18 years old) will now enjoy great advatages from the hours they spend in the Bishop's study, where they go over every morning to be taught by him. Mr. Summers is in charge of what was Miss Jones' school-room, and Miss Tenney is exhibiting great efficiency in the instruction of the younger classes. A little company of six or eight, just entered, will enjoy great advantages over any of their predecessors; some of the older scholars are showing a good deal of tact in helping on these newly-admitted ones.

The little day-school at the South-gate was much neglected during my months of occupation with other duties. On revisiting it again, and scrutinizing the progress of the scholars, I found many changes and not much improvement. The former teacher fell sick some two months ago, and went home, sending his younger brother to fill his place. The news of his death reached us soon after, and gave me many hours of sadness, for he was a candidate for baptism; and though I never saw in him such marks of a decided change of mind as alone would make me feel justified in baptizing him, yet it was not a little distressing to think of one, who had applied for the holy rite, and yet had died without receiving it. The younger brother is promising; his regular attendance with his scholars at the early Sunday service, and the eagerness he shows in instruction by frequent visits to my study at the Church, are tokens of some real good, I trust.

This brings me to the Church, and my labors in connection with it. Public service—not always numerously, but now always respectfully attended—are held twice on Sunday, at 9 and 3. When we have another preacher among us, two more services—at noon and at 7 in the evening—would not be too much to hold, in order that the Sabbath-day might be a high day, and strongly distinguished from all the others. Tuesday and Friday afternoons are the regular times for instructing those who come as learners, and for distributing alms to the very poor, and for bringing together, praying with, and building up those who have been baptized, and are considered as "belonging to this parish." It is at these times, when all five of them are gathered together in my little study, that we feel, how true to His promise is the gracious Lord and Master. We are but "two or three;" but truly, He is "in the midst." Four are looking forward to be confirmed next Sunday, and it is more than refreshing, it is truly exciting, to see the joy and gladness with which they contemplate this ratification of their baptismal vows. Would that I could say something satisfactory concerning the case of two who have fallen into disgrace; but, alas! they give no reliable proofs of penitence, though they have volunteered more than one so-called confession. Only one more event of interest has happened in connection with the baptized; and that is the death of our old nurse's husband—an aged man whom I, and *Chi*, and *Soo-dong*, all tried (but without effect) to convince of his need of salvation. We were quite anxious about the funeral ceremonies, fearing that during the course of them the widow might be betrayed into the observance of some idolatrous practice; but the people about here seem to expect that a Christian will have nothing to do with burning incense, silver paper, &c. One of the relations, who took charge of the ceremonies, is reported to have said to the widow: "You have received baptism, and, depend upon it, when you die, we will not burn any silver for you; but the old grandfather was never baptized, and there must needs be some burned for his benefit."

Having resumed my custom of going into the city every morning, the first thing after breakfast, I have a great deal of intercourse with people of all kinds (except rich men, scholars, and officials,) who come to the Church, which is now becoming a well-known centre, for all purposes connected with our preaching and tract-distributing efforts. Even children in the school are often brought to me there; and amongst them lately have been several girls. One of these, Miss Jones (though at great inconvenience) took charge of; the rest have been sent to Mrs. Bridgman's, as the best thing we could do for them. A few Sundays since I visited her little establishment, and was much delighted with the appearance of the clean, cheerful looking group of sixteen little girls—all learning the Creed, Lord's Prayer, &c, out of our books—which fact, you may be sure, did not diminish my satisfaction. Chi goes up regularly every Sunday morning to instruct them. He also renders a good deal of service to me at the Church, in catechising the blind, and aged, and others, who put themselves in the class of learners.

A few words more about the surrounding country. I have no time to go among the villages that cluster around us so thickly on every side; I have tried it, and find it impracticable for the present. But the people come to me at the school-house, asking for medicine, plasters, &c. &c. I found it impossible to repulse every applicant, so I undertook some three or four cases, that required nothing more than a daily visit, for the purpose of dressing some bad sores with ointment Dr. Lockhart gave me. But even these I had to give up, and send the patients at my own charge to the hospital, where they would be so much better treated, and constrained to keep themselves still. A few days ago, paying a visit to our rich acquaintances, the *Wongs*, I found a Bonze from a neighboring town acting the part of physician. Could I forbear from wishing that it had been a Christian and not a Buddhist, that was prescribing for the poor heathen sufferer?

The Bishop of Victoria has gone on from Ningpo to Foochow, and will, I presume, touch at Amoy also. The Missionary band has lost another of its members by a violent death: Mr. Fast, a Swedish Missionary, was murdered by pirates not far from Foochow. Mr. Edkins, of the London Missionary Society, and Mr. Taylor, (American Episcopal Methodist,) have made a visit to the great city of Soochow; they wore Chinese clothes, and met with no molestation: Mr. Edkins caught the small-pox. The Presbyterian Board has resolved on establishing a Mission here. During Mr. Olyphant's visit to Shanghai, I showed him several sites for building that might be procured, but they have not purchased yet.

With these items of intelligence, which, though not immediately connected with our own operations, will not, I suppose, be without some interest to you, I conclude my present communication.

Believe me to be, Rev. and Dear Sir,
With much respect and regard,
Yours in the Lord, E. W. SYLE.

I am happy to be able to inform you, that my health is much better; quite restored, I hope. I should be glad to know whether you wish me to send any more pictures, &c., illustrating the superstitions of the Chinese. Now that I have more leisure for such matters, and have more access than heretofore to the *mind* of the common people, I think I could find many things which, with proper explanations, would disclose a good deal of that especial mystery of iniquity, which holds in its thraldom so large a portion of the whole human race.

From the Journal of the "General Convention."

Extract from Bishop Kemper's Report.

The school which has been occasionally alluded to in former Reports, has now become entirely theological. It was founded in a self-sacrificing spirit, and has thus far been sustained by the offerings and prayers of a few devoted members of the household of faith. Henceforth, and as long as its friends please, it will, with the Divine blessing, be an Institution where, as heretofore, Candidates for the Ministry will be taught the sacred principles of the Gospel, as maintained by those great luminaries of the Anglican Church, Andrews, Hooker, Bull, Butler and Pearson. Its graduates are to be found in Tennessee, Missouri, Indiana, Ohio, Illinois, as well as Wisconsin, and reference is confidently made to them, and likewise to their respective Bishops, to prove that they are true Churchmen, as sound in the faith as they are free from the errors of Erastianism, Socinianism, and Popery. Associated for twenty years in ministerial labors with the venerable and truly Catholic Father of the American Church—enjoying his confidence and imbibing his opinions,—I have endeavored, in the way in which I think he would have approved of, to walk amidst the peculiar trials of the last ten years; and still maintaining, as I have for nearly half a century, the thorough Protestant Episcopal opinions of Bishop White, I unhesitatingly affirm that the Professor of Systematic Theology at Nashotah has, upon all proper occasions, both public and private, exposed and denounced the fallacies, idolatry, and unfounded claims of the Church of Rome. The impossibility, as it were, of obtaining Missionaries from the Atlantic Dioceses induced me to approve of the earliest efforts made at Nashotah; and now, when novelty has ceased, and a thorough system of Divinity is established and pursued by the Rev. Messrs. Cole and Adams, who have three regularly organized classes, the hope is fondly cherished, that able Ministers of the New Testament will be sent out, year by year, from this retired spot, to proclaim the unsearchable riches of Christ through the immense regions North and East of Lake Michigan. * * *The Territory of Minnesota consists of that part of our country which formed the Northern portions of Wisconsin and Iowa, before they became States. Here the Rev. E. G. Gear has resided for some years, as Chaplain to the Garrison at Fort Snelling, and has occasionally communicated to the Church, information of great interest concerning the Red River settlements and the aborigines. For a year or two the Rev. Mr. Greenleaf, now of Kenosta, in Wisconsin, officiated as a Missionary at Stillwater, on the St. Croix, and during his acceptable ministrations, four persons were confirmed. A few months since the Rev. James Lloyd Breck, accompanied by the Rev. Timothy Wilcoxson, of Connecticut, and the Rev. J. A. Merrick, of Pennsylvania,—all of whom have been transferred to my jurisdiction as Missionary Bishop—proceeded to this new Territory, and commenced an associated mission. They have visited part of Northern Wisconsin, and established three stations within that Diocese, viz: *Prairie La Crosse*, *Willowriver* settlement, and the *Falls of St. Croix*. In Minnesota they have established the following, at which they have regular service, viz: St. Pauls, Stillwater, Cottage Grove, Point Douglas, Marine Mills, and Falls of St. Anthony. On Thursday, the 5th of September, the corner-stone of the first Church in Minnesota, was laid at St. Pauls, and named Christ Church. It is to cost $1275, and to be out of debt when completed. There is reason to believe that small temporary churches will likewise be built this present season at the Falls of St. Anthony and Stillwater. At the opening of navigation next spring, these devoted and self-sacrificing Missionaries will, in all probability, be prepared to present a large number of persons for the solemn rite of laying on of hands, especially if their labors are blest by the Shepherd and Bishop of our souls, as the labors of Mr. Breck were blest when, seven years since, he travelled on foot throughout a large portion of Wisconsin. * * *

Fifteen years have now elapsed since I was sent forth to the far West by the General Convention. In the spirit of peace and unity which pervaded that assembly, I have acted towards every Clergyman who has joined me, for I have taken it for granted that each one was a Churchman from principle; and very seldom, if ever, have I been disappointed. Graduates from the General Theological Seminary, from the Virginia School, and from Kenyon, have deserved and won my esteem and confidence.

Our wants are numerous; and I trust I may be permitted to state some of them: Text books of theology for the students at Nashotah, and particularly, books for a Diocesan Library are exceedingly wanted. Almost all our new parishes are destitute of Sunday School Books. The successful efforts which were made, first by the Rev. Mr. Unonius, and since then by the Rev. Mr. Sorensen, among the Norwegians, could be increased to a most desirable extent, if the numerous settlements of these people could be statedly visited by a Missionary. Even the gift of a horse would enable Mr. Sorensen, to carry the consolations of the Gospel to hundreds who ignorant of our language, are deprived of all those privileges of public worship, to which they had been accustomed. In their native land they belonged to a Church that professed an orthodox Liturgy and an Apostolic and Evangelical Ministry, and in which they were thoroughly taught the Holy Scriptures and the Augsburg Confession of Faith. From ten to fifteen more Missionaries could be incessantly and usefully employed, not only in converting sinners from the error of their ways, but, by strengthening and refreshing the members of the Redeemer's fold who are scattered in every direction throughout Wisconsin and Iowa. Aid from some private sources has been most gratefully received; and it would be delightful, were it permitted to record the names of those who, by their almost secret contributions, have cheered the hearts and strengthened the hands of the faithful and humble pastor, and enabled him to persevere in breaking the bread of life to his small, endeared, and growing flock in the wilderness. And are there not others, even many others, who have the means to enjoy the high privilege of sending forth those by whom the glad tidings of salvation may be proclaimed?

From the New Yorker.

New York Hospital.

Few of the promenaders of Broadway, as they gaze over the pleasant lawn fronting a massive building between Duane and Anthony streets, imagine the mass of human ill and suffering therein provided for and alleviated by the munificent charity of our State. The New York Hospital is, perhaps, second to none other in the world, both in the sanatory excellence of its buildings and the efficiency of its medical, surgical and other departments, and in the number and successful treatment of its patients. During the year ending 31st of December, 1850, upwards of $40,000, liberally granted for the purpose, was expended in improving almost the entire internal arrangement of the Hospital, the combining and thus enlarging of several wards, the better ventilation of the building, improved sewerage and drainage, and the introduction of steam-warming apparatus, by which the temperature of the Hospital is guaged, and the cooking, washing, &c., done.

Through the kindness of Prof. H. D. Bulkley, attending Physician of the Medical Department, we were permitted, a few days since, to an examination of the renovated Hospital. Before the late improvements it was faulty in every respect we have named. Wards and atmosphere were in a vicious state for want of requisite room and proper ventilation. Under the new arrangements, the bed-portions of the wards are enlarged, and eating rooms provided adjoining, but separate. Before, the patient ate and slept in the same room. More than this, the wards being enlarged are less crowded with patients, and special accommodations are provided for convalescents, a feature admirable as it is essential to health. The air of the hospital is now sweet as it was before sickly and rank. A noble provision introduced, is a bath cleansing-room in the basement, to which patients brought in late at night are taken and, as judicious or necessary, cleansed or provided for until morning, to prevent vitiation of the regular wards. Fine baths, hot and cold water, are attached to all the wards.

The Enginery by which the building is warmed is constructed to the rear of the Hospital several rods, pipes leading from it to the Hospital for the conveyance of the steam, which, upon exhaustion, is returned again to the boilers. To these main pipes are attached those intersecting the building, the whole under charge of vigilant agents, and answering the highest anticipations. To procure fresh air, beyond the facility of windows and doors, two cool-air shafts have been erected on the open green, one at the south and the other at the north end of the Hospital—connecting with underground air-ducts, which lead under the basement, the capacity of which is equal to any emergency. The Kitchen arrangements are perfect. The cooking is done with a neatness and facility impossible through any other arrangement. A fresh baking was issuing from the oven during our visit, and judging from taste and smell, better bread was never made. We might say the same of the entire cookery; and similar criticism applies justly to all the appliances for the comfort of the Hospital inmates.

We have not space to review those tables as we would like, but those who are privileged to peruse the able report of the Hospital for 1850, will be well repaid for the trouble. From this report, we obtain the following statistics:

Patients remaing Dec. 31, 1849,	281
Admitted during 1850,	3,015
Total treated during 1850,	3,296
Cured during 1850,	2,394
Relieved,	108
Total number discharged,	3,065

Of those treated, 1593, or nearly one-half, were from Ireland; citizens of the United States, 832.

Receipts direct for 1850,	$41,152 35
Expenditures,	81,188 59
Excess of expenditure over receipts,	$40,036 24

Of the expenditures, $39.749 61 was for improvements, and $978 33 assessment for sewer in Anthony-street.

The Report, in addition to the above receipts and expenses, credits to the Bloomingdale Asylum $41,152 35, and charges to the same $28,776 36. The connection between the two we do not precisely understand. The Report's final account for 1850 stands:

Balance December, 1849,	$1,499 16
Hospital Receipts,	41,152 35
From Bloomingdale Asylum,	46,466 91
Due Fulton Bank,	20,846 53
	$109,964 95
Hospital Expenses,	$81,188 59
Paid on Account of Bloomingdale Asylum,	28,776 36
	$109,964 95

The Hospital is under the management of a Board of twenty-six Governors, composed of eminent citizens. There are attached to the Hospital, 2 consulting physicians, 4 attending physicians, 1 house physician, 3 consulting surgeons, 6 attending surgeons, 2 house surgeons and a curator. We should be glad, had we the space, to give an interesting discourse on the ventilation and improvements of the Hospital by Dr. Watson, which is embraced in the report. Non-resident physicians visiting our city, should examine the New York Hospital as one of the noblest and most suggestive of public institutions

LITTELL'S LIVING AGE, No. 360, 12½ cents.

CONTENTS.

1. Daniel DeFoe, *Chambers' Papers for the People.*
2. My Novel; Varieties in English Life, Book IV, *Blackwood's Magazine.*
3. The Bards of the Bible, *Daily News.*
4. Nile Notes of an Howadji, *N.Y. Tribune.*
5. Austria Resurgens; Foreign Crusade against Freedom; Switzerland; Sardinia; Berlin Booksellers; Canada Reserves, *Morning Chronicle and Daily News.*

With poetry and short articles.
A new volume has just commenced.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings New York.

CANDIDATE for Holy Orders, who is also a Graduate fully qualified to teach, and who has had several year's experience, would like to find employment, and would devote himself to the interest of his employer. Address C. N. O., at this office. Satisfactory references given. Mar 29-3t.

A MARRIED LADY is desirous of having a few pupils to instruct on the Piano, at their residence, would also give lessons a short distance from the city. Terms moderate, and warranted satisfaction given. None but beginners taken. An address with name and residence, to Mrs. R. F. C. at the office of this paper, or at the Union Square Post office, will receive attention. Apr 5-8t$.

JOHN W. PRIEST, Ecclesiastical Architect, Brooklyn, L. I., has removed to the corner of Atlantic and Henry-sts.

Mr. Priest prepares designs and working drawings, in accordance with the principles of Gothic Architecture, for Churches—of his own (P.E.) communion,—School-houses and Dwellings, with their respective accompaniments, Furniture, Monuments, &c. Commissions for Church Furniture, such as Fonts, Altar-cloths, &c., will be carefully attended to. Apr. 5 2t

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J. twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector of Orange, or at the Bookstores of Messrs Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane, and Brownell; the faculty of Trinity College, Harford, Conn.; Prof. Totten, William and Mary College, Va.; Rev J. A. Williams, R L Patterson, Esq. and Dr. D. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs. Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Weks, and A. T. Anderson, Esqrs.
April 5, 4t. REV. S. S. STOCKING, A.M. Rec.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN CO., N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, *Rector.*

MOUNT Washington Collegiate Institute, 214 4th street, corner of Macdougal, fronting Washington Square—Boarding Department. The Principals, having received frequent applications from the city and country, to take Boarding Pupils, are now happy to announce that arrangements of the most desirable character, have been made, by which the peculiar advantages of a City High School may be secured to those who are anxious to avail themselves of its benefits. The retired location of this Institution, facing as it does, the largest Park in the city, combines every advantage of the country for the healthfulness of its pupils. The School year is divided into four terms of eleven weeks each, commencing September 8th, Nov. 25, February 10, and April 28. Boarding Pupils will be continued during the Summer vacation, if desired. Terms reasonable. Circulars obtained at the Institute or by addressing the Principals, likewise at the Bookstores of M H. Newman, 199 Broadway, and of D. Appleton, 200 Broadway. Pupils admitted at any time, and charged only from the date of entering.

☞ N.B.—The next School term, it will be observed, commences Monday, April 28.

Mar 29-3t G. W. CLARKE, A.M. } Principals.
JAS. FANNING, A.M. }

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers		6 00
Catechism on the Collects		20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity	30 00
The Church Catechism Simplified by Question and Answer	3 00
Scripture Reading Lessons, Part I.	5 00
Do. do. " II.	6 00
Do. do. " III.	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES AND ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.: fancy paper, 25.

The DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850 Church Depository, 20 John St

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.
H. P. Gengembre,
Agent for S. Gengembre & W. Anderson
Feb. 15—3m

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851.

PRESIDENT:
JOHN T. ADAMS, 87 Wall st.
VICE-PRESIDENTS:
ISAAC F. COX, 30 South William-street.
ISAAC FRYER, 271 Pearl-street.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Henry Fisher.
Edward Haight.
James Warren.
Richard Sill.
Charles P. Burdett.
John Wight.
Elizur Ward.
Joseph M. Browning.
Walter T. Welchman.
John G. Ambler.
Charles Tronton.
George McLaughlin.
John R. Lewis.

COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 9 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.
(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

BOARDING SCHOOL FOR YOUNG LADIES,
At Sing Sing, Westchester Co., N.Y.

THE Misses Tisdale's inform their friends and the public generally, that their Summer Term will commence on the 1st Monday in May. They have a fine healthy location and commodious house, with extensive grounds which afford ample room for exercise within their limits. The routine of Studies embraces the entire course, from the elementary to the higher and ornamental branches is education. Circulars can be obtained by applying to the Moses T., at Sing Sing.

TERMS:

For young ladies over the age of twelve, $100 per term of 5 months.
For young ladies under the age of twelve, $75 per term of 5 months.
Music, French, Painting, Dancing, &c., extra.

REFERENCES:
Washington City, Major General Scott.
Charleston, Major S. S. Anderson, Fort Moultrie.
New York, Prof. McVickar, 8 Col. College.
March 15. tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

H. PILCHER & SON,
ORGAN BUILDERS, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.
MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,			$925,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20		
" " interest " "	29,581 36		
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			$1,082,618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.
Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.
ANDREW MENEELY.
West Troy, Jan. 1, 1851.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.